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as
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REV. ARTHUR C. ZEPP

Walking as He Walked

or

Holiness in Action

*Designed to show the practical side of sanctification
in its outworking and application to daily life*

by

Arthur C. Sepp, Evangelist

Author of, Progress After Entire Sanctification

"Leaving us an example that we should follow His steps."—St. Peter.

"He that saith he abideth in Him ought himself also so to walk even as He walked."—St. John.

"The word 'WALK' in the language of the Apostle, is of very extensive signification. It includes all our inward and outward motions: all our thoughts and words and actions. It takes in not only every thing we do; but everything we either speak or think."—John Wesley.

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INTRODUCTION

We do not presume any one can *walk as He walked*, even in the relative and limited sense, according to our capacity, we are obligated to do, unless there is first, through the "exceeding great and precious promises given us" a destruction of the carnal nature and partaking of His Divine nature. Through the sanctifying Baptism with the Holy Ghost, received subsequently to regeneration, in response to obedience and faith, the Christ-nature is incarnated in the soul making walking in His steps natural.

"So then we are not to be mere *imitators* of Christ, but to *partake* of Christ; so that He becomes "our Life," and we have *His* divine nature, and possess His mind, and manifest His spirit, and bear His image, and walk even as He walked." Not as an experiment of a *year*, or for *six months* to imitate Him, but, "Being delivered out of the hands of our enemies (our sins) we might be able to serve Him *all the days of our life*, in righteousness and holiness."

DEDICATION

This book is dedicated to those who have not yet learned to walk in "*His steps, who did no sin,*" with an earnest prayer that they may become partakers of the Divine nature, the prerequisite and *especially to those who claim to abide in Him in the highest sense, trusting they may be helped to confirm this confession, by "walking even as He walked."*

CONTENTS

Chapter	Page
I. OPENING CHAPTER.....	7
II. THE OBLIGATION.....	13
III. SOME THINGS NOT INCLUDED.....	19
IV. POSITIVELY AND PRACTICALLY CONSIDERED.....	27
V. HIS EXPANDING LIFE.....	31
VI. MANIFESTATIONS OF CHRISTLIKENESS.....	43
VII. HIS MAGNETIC LIFE.....	51
VIII. HE WITHDREW HIMSELF.....	61
IX. THE POWER OF THE LORD WAS PRESENT TO HEAL...	71
X. CHRIST, THE FEARLESS PREACHER.....	83
XI. FOLLOW THOU ME!.....	95
XII. HIS TOLERANT SPIRIT.....	115
XIII. LIFE AND LIGHT.....	126

WALKING AS HE WALKED.

Opening Chapter.

CHAPTER I.

I.

It is evident that on nothing so much depends the success of the cause of Christ as the spirit manifested by His devotees and followers. A leading organ of a great church, some time since, had this statement: "*The chief hindrances to the extension of Christ's kingdom are found in the lives of professing Christians who do not illustrate incarnate in their lives the doctrines they profess to believe.*" If this is so of nominal Christianity, it is much more so of the professors of "Perfect Love." Every professor of Christianity should "walk as He walked," particularly those who profess to have attained the "Highest New Testament Experience."

II.

Sanctification is more than embracing a theory. It is more than bobbing up and, parrot-fashion, saying, "Saved and sanctified." *It is a life lived in every day environment; a "living epistle" demonstrating how He*

walked! Embracing the correct theory, and even receiving the experience are widely different matters from applying that life and working it out in practical life. *Failure in the practical outworking of the life has greatly hindered the spread of Holiness.* "There is an 'after work' as well as an 'altar work.'"

There are many ten thousands professing "Perfect Love," many of whom seem to think keeping up testimony in approved phraseology satisfies demands in the case — they are famous for this at "Camp-meeting time," though sad have been the failures between time. *Theories which fail in practical application never benefit mankind — they are relegated to the brush heap as worthless!* We are not carping, but stating facts — the "Holiness movement" needs more "Practical Religion;" *more living out in the valley what they teach on the mountain of revival time!*

III.

The world waits for the church to sample Christ to it. If there were more real Christ-like walking before men, there would be more testimonials like that excited by shining-faced Stephen's life: "They were not able to resist."

A demonstrator in a great department store tried to interest the writer in a new breakfast food. We were pressed for time and declined the offered sample. But she insisted, "O, just take one taste! Please do! Give

it a trial! It is so delicious, served with cream and fruit juice. I'm sure you will like it." We yielded to her importunity and had barely eaten the first exquisitely delicious spoonful until our hand was feeling for the price of a box. Just so when we serve it (Perfect Love) with *cream* and *fruit juice* in our lives; people are attracted, like it, want it, pay the price, and get it. O, for more *demonstrators* of holy living!

The story is told of a Methodist bishop pitying and helping a train fruit vender who failed to sell his fruit. Securing an apple from him, the bishop took his stand conspicuously at the front end of the car. He next held the apple up in the view of the passengers, and taking his handkerchief out, commenced vigorously to rub it on this side, then that, and the other, until it was rosy, red, luscious, tempting, and appetizing. Then, taking out his knife, he slashed off a juicy slice and, with a knowing smack of his lips and look of intense pleasure and satisfaction, ate the apple before the now fully interested fellow-travellers. The effect was magical, and as the formerly unsuccessful vender came through the car crying, "Apples," hands were thrust at him on all sides and welcome cries of "I'll take one," "I'll take one," "Here," "I'll take one," were heard. *They had seen a sample! Their mouths were made to water!* So if we sample Christ to the world they will want to "*taste* and see that the Lord is good" and know the blessedness of the man who trusts Him. God help us!

IV.

The growing number of "holiness sheep" must be fed, nurtured, developed, and built up on their holy faith. They need more than a "reiteration of the principles whereby they were sanctified." The Gospel contains food calculated to feed "*full-grown*" men. This must be dug up and fed them. The failure, no doubt, in the lives of many prominent professors is in a measure traceable to insufficient strong meat. Many imperfections and inconsistencies in conduct are due doubtless to ignorance. None more eagerly desire, and need, knowledge than the sanctified. We have gone on the theory, "Our people are all right because of their great grace and high profession (forgetting much grace does not imply much light) and have passed them by largely in our pulpit ministrations. Instead of "*searching them out*" and "*leading them out*" we have thrown bouquets, encouraging them they were the *real thing*, had the only *simon pure*, while others are spurious. This course, in many cases, has resulted in spiritual pride and a certain exultation over failings of others (while blind to our own), has warped and produced a onesided type of character. *An asset of power in the future of the "Holiness Movement" will be in the raising up of teachers and preachers especially gifted and anointed, to build up and teach the sanctified — as zealously desirous of this result as they now are to lead to the crisis of sanctification.*

V.

Indoctrination is not so much needed among the great majority of holiness professors! The theory is simple enough and easily comprehended by those who have the experience. But how to *rationally advance* is the cry of the sanctified heart!

Much indoctrinating has been done among our people. Things they are conversant with are repeatedly iterated and they gladly receive them. *But it seems to us (and is also the cry of many of our most intelligent people) that we need more leading out, expansion, enlargement, deepening, and refreshment, than going back to indoctrination!*

It is our cry that the justified are in great danger of losing that experience if they fail to go on to entire sanctification. A captain discovered his vessel was fast being driven to the rock bound coast of Ireland. He cried, "Deep water! deep water, men, or perish!" We are coming to the same conclusion for our holy people. It is, "Launch out from the dangers of the shore into the deep of God's love, or perish!"

VI.

The complaint frequently comes to us, many of our books are too deep; they deal technically and theologically with the subject, and are couched in terms more familiar to the scholar than to the common people so

numerous among us. We could not, if we would, write for the scholar. We write for the Lord's *little ones*.

Simplicity is the keynote of this book. It abounds with illustrations so simple, even the "wayfaring man, though a fool," need not misconstrue the meaning. We want our readers to get our idea, not to mystify them, so have avoided intricacies which perplex the common mind.

WALKING AS HE WALKED.

CHAPTER II.

THE OBLIGATION.

He That Saith, "Ought!"

"He that *saith* he abideth in Him *ought* himself also so to walk even as He walked." 1st Jno., 2:6.

This text is a startling statement for even the best of us to ponder! Correct theory of holiness and profession are widely different from outworking of the life and its application to daily life in *walking as he walked*. "He that *saith*!" — that is, testimony, mouth profession. He that claims to be a Christian, a follower of Christ, His representative or disciple even by identification with His visible church, *ought* to give evidence of such profession by *walking as He walked*. *If a justified man ought, surely a sanctified man ought!*

John, the Baptist, cried to his auditors, "Bring forth fruits meet for repentance or answerable to amendment of life" — that is, show by adjusting and making amends

for past sin and breaking off present sin, genuineness of your repentance. So we would cry to professors of religion in general, and of holiness in particular, "*Bring forth in your lives evidence of a holy life in all manner of holy living.*"

This epistle (of John) abounds in cautions to be careful that what we *say*, or *profess*, and *what we do*, or *possess*, agree. For example: "If we *say* we have fellowship with Him, and (while claiming said fellowship with Him) walk in (spiritual) darkness, we lie and do not the truth." Again, "He that *saith*, 'I know Him,' and (when making this testimony) keeps not His commandments, is a liar." Once more, "He that *saith* he is in the light and (at the same time) hateth his brother, is in darkness." "If a man *say* (profession), 'I love God,' and hateth his brother, he is a liar."

Jesus himself warns, by our words (*what we say*) we shall be justified or condemned, and for every idle word (even untruthful testimony which claims what we do not possess) men shall speak, they shall give an account thereof in the day of judgment. *Hence the importance of even holiness professors demonstrating in practice what they say with their lips!* Stop! Ponder here in prayerful mood, "I've been saying, 'I "abide in Him," even in the highest sense; if so, I ought to confirm this testimony by "*walking as He walked!*" How careful we should be that life and testimony correspond!

The chief foes of Christianity have ever been those within the camp, *Achan like, professing to "abide in Him," yet not walking as He walked.*" These are the wounds Christ receives in the house of His friends. Says one, "The Christianity of the 'Twentieth Century' is not the Christianity of Christ and the Apostles," and another, "It is both a misinterpretation and misrepresentation." Present day popular worldly (?) Christianity is not "walking as He walked," mis-samples and misrepresents Him to the world, giving erroneous conceptions of His work and great cause to His enemies to blaspheme. Woe to the church because of stumbling blocks!

Nothing so detrimental to the spread of the religion of Jesus in any of its stages as the inconsistencies of professors (especially holiness). O, for conviction here on professors of "full salvation." Untold in time and eternity is the damage done by professors of theoretical holiness. The writer knows of numerous instances where their influence, instead of being like pleasant ointment poured forth, is as a nauseous stench — active and liberal they are — pouring out their money like water for the cause, professing at every opportunity, to abide in Him, but so apparently unlike Jesus in tone, manner, look, and temper, that whole communities are poisoned against the doctrine by their pernicious influence. It is sincerely to be hoped such will get right or cease their hypocritical profession. The following example under our observation illustrates the point:

An Amusing Example.

We once held a revival of twenty-five days' duration in a western M. E. church, with only one conversion *outside* of the church, though quite a few *in* the church were reclaimed and quickened. But what was the reason for so little fruit? A prominent official was glaringly inconsistent. As we dealt with the young men they would hide behind this eminent hypocrite. "See him stand on all the propositions! He is not right. We see his life. When he gets right we will believe in it!" We know if men mean to be right they will push past the inconsistencies of professors; still stumbling blocks make it harder for them to yield. But see the facts: This man professed, "Holiness," "Perfection," "Perfect Love," "Heart Purity," "Soul Rest," "Cleansing from all Sin," "Fulness of the Blessing," etc., etc., and all but "Absolute Perfection." Whatever test was given, he would brazenly stand. It developed he would not speak to his wife nor she to him: he ate alone and so did she; he cooked his meals separately and so did she; he slept up stairs and she down; his laundry was done separately and so was hers; he went to church alone and she went alone; she would not walk nor talk with him nor he with her; he sat in one corner of the church alone and she in the other; she had no use for him and he had no use for her; he looked at her like a thundercloud and she did likewise to him; he had no confidence in her religion and she

had none in his; he said she was to blame and she said he was to blame. It was surely amusing, as well as perplexing, knowing these facts, to see them both on their feet at once, testifying to everything in the New Testament. God gave us at last courage to threaten them with His wrath and judgments for perjury in claiming what they did not possess, and they stood no more, but came to the altar and got right with God and each other and celebrated by walking home together. *Sometime later God visited the church and town with a gracious revival.*

Ought.

Ought is a very strong word; it signifies to "owe." We owe it as a debt to humanity and God as well as ourselves, to "*walk as He walked.*" Solemn obligation! To God, to glorify His grace; to man, lest he stumble; and to ourselves, to insure highest happiness, usefulness, and heaven. If we *ought* so to walk even as He walked, *we may*. If we may, we ought. If we ought, we *can*; and if we can, I am persuaded many of us, by God's grace, *will*.

Ought implies obligation. Obligation on us from God to do or be necessitates power from Him to enable us to be or do. If He says, "Imperative, Present," "*Be ye holy,*" He follows this command by an *enabler* in the "Present Tense," "I am the Lord which *do make* you holy." He requires no impossibilities of His creatures.

The fact Inspiration says we ought to walk as He walked is indubitable evidence we may at least relatively do so. We cannot conceive of God' trifling with or mocking His poor creatures by holding up for their attainment impossible standards.

In the next chapter we shall show concisely what is not meant

WALKING AS HE WALKED.

CHAPTER III.

SOME THINGS NOT INCLUDED.

"If you hold the standard too high, you drive men to despair; if you hold it too low, you drive them to hell fire."—John Wesley.

"For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." — Paul, Acts, 15 Chap., 28, v.

There are many senses in which He walked, poor finite creatures may not follow Him. If we include irrational and absurd things in our concept we will stumble and confuse sincere souls.

What is it To Walk as He Walked?

As following in His steps *who did no sin* is but another Scriptural way of putting *"that holiness, apart from which no man shall see the Lord,"* and as the "Positive" side of a subject is more strikingly seen by contrast with the "Negative," we will show *concisely* what is not meant

and then particularly some practical evidences of a Christlike walk.

And First:

We do not understand by this obligation that we are to have His *omnipotent, unlimited power*. We must ever be painfully conscious of limitations. "*Absolute Perfection*" is that perfection to which nothing can be added. Such belongs to God alone. Ours is relative, dependent, and finite. "Infallibility," one has said, "the Pope, and other irresponsible persons claim." We do not. Perfection of mind, infallibility, intuitive knowledge or omniscience, faultless judgment and memory are not claimed. We may have, however, His pure mind (Let this mind be in you which was in Christ); blameless judgment, and His blood to cover defects of memory and consequent blunders.

Second —

Will Obliteration is not meant. On the contrary, will was an essential part of Jesus' makeup as a man. His will was, however, invariably *submitted* to God's will. When conscious, submission to God's will, caused Him intensest suffering He gladly said, "If this cup may not pass from me except I drink it, *thy will be done*." "Not as I will, but as Thou wilt." The great, dominant principle of His life was expressed by David: "*I delight to do Thy will, O my God*." So our wills are not taken from

us or destroyed, but brought to a *glad submission* to the will of God, however contrary His will may be to the natural will and whatever suffering is involved. We still have our wills and could will contrary to God's will and take ourselves from His hand, but the disposition to want our way is *gone*. We have *will submission*, and *not will obliteration*! It is proper to remark here, *submission* to God, and not to every fanatic who roams the land.

The language of our heart is:

"I worship thee, sweet will of God,
And all thy ways adore;
And every day I live,
I learn to love thee more and more."

Third —

"*Walking as He Walked*" Does Not Include *Exemption from Sorrow*. Jesus was the humanest man that ever lived. He was no "unpitying divinity" aloof from and untouched by the sorrows and sufferings of humanity. Stoicism, and indifference, to men of like passions, all about us, have no claim to Christ-like walking. He was a man of *sorrows* and acquainted with grief. His great heart was sympathetic of earth's sorrows. He wept at the grief and bereavement of His friends. Every pang we feel, He has felt the same. "He hath *suffered*," being tempted.

"Touched with a sympathy within,
He knows our feeble frame;
He knows what sore temptations mean,
For He hath felt the same."

He was made perfect through *suffering*. Hear Him, "Now is my soul *sorrowful* even unto death," and "being in an *agony*," He prayed more earnestly.

Nothing is a clearer evidence of the absence of *walking like Jesus* than loss of sympathy for the sorrowing. A fanatic, at his wife's funeral, arose and said: "I want to testify, I have gotten so far along I do not feel grief now." The pastor dropped his head, as if in brief meditation, then suddenly looked up and said, "*Brother, go home, and ask God to forgive you!*" Amen. God wants none to get *so far along!*

Fourth —

In the present order of society *it does not seem God's purpose to destroy one essential element of our humanity*. Many have held aloof from the *holy life* for fear of dehumanization — extinction of legitimate sex functions of the body. Others, finding after the reception of sanctification they still retained human instincts, have thought themselves mistaken in thinking they had attained, and have given up. *No doubt a proper understanding and adjustment of this delicate subject greatly concerns the individual holiness professor and the progress of the movement*. There are extremes. We must strike the happy medium. If a holy life incapacitates for the propagation of the race, *inspiration* conflicts in its commands: "*Be fruitful and multiply;*" "*If thou marry thou hast not sinned;*" "*Marriage is honorable in all.*" We are

to be preserved blameless *in body* — not *out of it* — not destroy any of its essential and God-ordained elements. God's purpose in sanctifying is to secure a reasonable control of the animal instincts. Revelation gives no evidence that these functions, or their continent and legitimate use, in their proper sphere, are sinful. They are as pure as any other organs or functions of the body. *Children coming to continent parents are to be looked on as a blessing. "Behold, they are the heritage of the Lord." "They shall be like olive plants about thy table." "Blessed is the man that hath his quiver full of them." "Thus shall the man be blessed that feareth God"* — not cursed, as modern sentiment has it. If any class should have progeny, it is holy people! Still, *"the wife as the weaker vessel should be given honor, and when necessary rigid selfdenial should be practiced to help bear one another's burdens, and so fulfill the law of Christ!* A safe rule for holy people in the proper adjustment of these delicate matters is: Never to violate their tender, sensitive, enlightened consciences! Blessed are they who condemn not themselves in those things which they allow.

Fifth —

We are not to suppose Jesus inherited, as men do now, perverted instincts and a weakened constitution. There was no taint through heredity of weakness or infirmity in Him. He was the one perfect man! He knew nothing of the carnal nature and its bent to sin, with consequent

perversions of natural appetites. He was holy, spotless, pure. Many of us are subjects of prenatal markings and inclinations to various infirmities and weaknesses of which He was free.

"Consequently, it is safe to say we may not wholly be free from purely instinctive elements of our physical constitutions which, unbidden, may occasionally and instinctively arise in the presence of their appropriate objects," though by watchfulness, carefulness, and prayerfulness these may be kept under proper subjugation and obedience to the dictates of reason and an enlightened and sensitive conscience. Said Paul, "I beat my body and keep it under." I hold it; it does not hold me. I am not controlled by it; it is controlled by me. I am not subject to its power; it is subject to me!

Sixth —

By the obligation to walk as He walked, we understand we are to so do in a relative, limited sense, up to our capacity. The wise schoolman does not expect eighth grade ability of first grade pupils. God does not require angelic, Adamic, or absolute obedience of finite creatures, but only up to our capacity. *He does not expect* of us perfection of knowledge, mind, memory, or judgment; or impeccability (not capable of sinning), infallability, immutability, omnipotence, nor omniscience. Not will obliteration, but submission. Not freedom from blunders, errors, infirmities, humanity, or mistakes,

but willingness to correct these as far as possible. Not exemption from pain, sorrow, temptation, trial, and testing. Not unanimity of taste, but *modest apparel for each individual*. Not perfection of development, maturity, manners, speech, or conduct. Not above praying the Lord's prayer, and consciously needing the merit of His atoning blood to cover numerous defects, limitations, and ignorances. Not sinlessness or faultlessness, but *blameless before God*. And *if there be anything else contrary to sound reason and rationality, the Bible, and experience, we do not mean that!* "The subject must be disguised and misrepresented to be opposed by rational men," said Mr. Wesley.

WALKING AS HE WALKED.

CHAPTER IV.

POSITIVELY AND PRACTICALLY CONSIDERED.

"Be ye, therefore, perfect, even as your Father which is in heaven is perfect."

"The disciple is not above his Master; but every one that is perfect shall be as his Master."

"And every man that hath this hope in him, purifieth himself EVEN AS He is pure."

"As He is, so are we in this world."

"So then we are not to be mere *imitators* of Christ, but to *partake* of Christ so that He becomes 'our life' and we have His divine nature and possess His (pure) mind and manifest His spirit and bear His image and '*Walk even as He walked.*' "

"Exceeding great and precious promises that by these ye might be *partakers of the Divine Nature.*"

Some of our readers have, no doubt, already taken issue with the subject of our book and said, "The thing is impossible." The standard is too high and would fain have us lower it. We are reminded of the familiar historic incident of the Ensign who bore his country's flag

well nigh into the teeth of the enemy's guns. The soldiers, seeing his daring and danger, cried, "Bring back the colors; we cannot capture the fort! It is too perilous! We would lose our lives!" "Nay," was the prompt reply, "I cannot bring back the colors; you will have to bring up your men to the colors." So we can never lower the colors or the *standard* God has given, to suit men living beneath their privilege. Bring up your lives to God's standard! They tell us the German version reads: "*It stands written, be ye holy as I am holy.*" Through all the mutations of time, in spite of dungeon, fire, and sword, and bitter hatred of foes, God's standard *stands written*. It can never be lowered to meet the demands of a recreant, faithless church. *It stands written!* A member of the church said, "You expect too much of us." We replied, "It is the other way; you expect too little of God!" "Your standard is too high." "No, yours is too low."

But What is it, To Walk as He Walked?

If we can see *how He walked*, the question how we *ought* to walk is answered. As we review the evidences of a Christ-like walk, let us humbly ask, "*Am I so walking?*"

(1) *Christ walked in undivided love for God.* He who taught "Thou shalt love the Lord, thy God, with all thy heart and with all thy mind, soul, and strength," so

loved God. "I and my Father are one." His heart was welded to His Father in Perfect Love and unity. Not the least intriguing with other lovers in Him. God had His undivided love. He delighted to do God's will. The Father was well pleased in Him, His beloved Son. Jesus had the testimony, "I do always those things that please Him." This, His ambition — to please God and to finish the work God had given Him; seeking not His own glory, but His that sent Him. No suffering, persecution, agony, stripes, buffetings, thorns, not even the cross, could *divide* that love. In its shadow He said, "Thy will be done." "Thy will is the expression of Thy love, and whatever Thou willest me is right." "I delight to do Thy will."

He has made provision we may have this same *undivided love for God* and oneness with His Father, "*Sanctify them through Thy truth. that they all may be 'one,' as Thou, Father, art in Me, and I in Thee.*" Do we imitate Him in this? Is there a hankering for other loves? The Lord, thy God, will circumcise thy heart *to love* the Lord with all thy heart. "Then shall thy heart no longer rove, *rooted and fixed* in God."

(2) *Love for God ultimates into love man-ward.* He that loveth God, loveth his brother also. He that loveth not his brother, loveth not God. Hereby perceive we the love of God, *because He laid down His life for us.* "Beloved, if God so loved us, we ought also to love *one another* and lay down our lives for the brethren." God's

love was universal *in its provision*, world-wide. "God so loved the world." Jesus voluntarily laid down His life in sacrifice for the world; "*He laid down* (voluntarily) His life for us." "I have power to lay it down and to take it up." He chose deliberately, of His own accord, to *lay it down*. He broke over sectarian, Jewish narrowness, and exclusiveness, and reached out in His sacrificial love to *all mankind*, irrespective of race, nation, denomination, clime, or color. The obligation is on us to walk as He in his broad universal love. Are we so doing? Is our love world-wide? Yearning for those outside our little circle or fold, in the regions beyond; going, sending, or praying for them?

(3) *Love for foes* is also an evidence of *walking as He walked*. He loved and prayed for His bitterest enemies. They maligned Him, accused Him of living in league with *demons*; yea, the very *prince* of Devils himself — "He hath a devil and is mad" — took Him to the brow of the hill to thrust Him down the deep abyss; buffeted, bruised, smote with rods, palms of their hands, and burly fists, thorn-crowned, ultimately nailed him to the tree, pierced His side, thirsted for His blood; cried, "Crucify Him!" "Crucify Him!" "Away with such a fellow; it is not fit for Him to live." Still His latest breath breathes a prayer of love and forgiveness for these cruel, merciless enemies; "Father, forgive them, they know not what they do." He requited all their malignant hatred by dying for them.

The obligation is with us, however malignant, cruel, active, contemptible, to *love our enemies* and do good to those who spitefully use and persecute. *I say to you, love your enemies and pray for them.* No better gauge can be found of our love for them than the amount of good we seek to do them, and *prayer* on their behalf. If we truly love our enemies we will not treat them to cold shoulder and a snub, rub or thrust on every opportunity. We will not walk on the other side of the street to avoid speaking. Rather, go out of our way to speak and befriend, gladly help if in distress, nurse if sick, aid if in need — in other words, heap coals of fire of kindness on their heads. "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink."

We recall while working for a great corporation, an official requesting us to make a false entry, and upon our refusal his violent rage and threats to knock our head off and never to forgive us to our dying day for insubordination and insinuation that he was dishonest. Being young in the Christian life, we were troubled; we remembered the Scripture concerning one having aught against you, etc., and prayed and resolved to get even with him by kindness. Before long God gave us the desired opportunity. In the general shakeup contingent on change of management he lost his position, and, having a large family, needed work. Learning of a lucrative position, we hastened to his home and said, as he gruffly said, 'Come in,' 'I've come to tell you of a foremanship

vacancy with the L. & N. R. R." It is needless to say he was completely won over. *What opportunity all of us have for this practical demonstration of loving our enemies!*

Love For the Church.

(4) Christ also *loved the church* and gave Himself for it *that He might sanctify it*. This definite purpose of Jesus in giving Himself up for the sanctification of the church is worthy of emulation of all His followers. *If He thought dying for the purification of the church an object worthy of pursuit — lived, sacrificed, prayed, toiled, died for that specific end; the accomplishment of this, the all-consuming passion that fired His every energy; if this object was worthy of the best effort of the Son of God, it is a worthy goal for the best of His ministers — worthy of their best talents, learning, and endeavor. If Christ died for the sanctification of the church, we can afford to put definite effort forward to the same end. If He did, we owe no one an apology for walking herein as He walked. In fact, we ought so to do. Are we walking as He did in His special love for His church?*

(5) *He walked above Sin*. "Leaving us an example that we should follow His steps *who did no sin*." *He never violated His conscience*. He was the lamb without spot or blemish, slain to take away the sin of the world — to forgive us our sins, destroy completely the works of the Devil, and endow us with a power to "*go and sin no*

more." We are to lay aside "*every weight*" (cumbrance) and "the sin that doth so easily beset." We are not even to have a besetting sin that doth so easily upset us. Dr. J. H. Smith said the only time this expression occurs in the whole Bible is in Hebrews 12:1, and here God says we are not to have it, but get rid of it: "*Let us lay aside the sin which doth so easily beset us!*" If we say we abide in Him, we ought to walk as He walked, "*who did no sin.*" Jealousy, insincerity, anger, ill temper, ill will, self-will, hatred, wrath, malice, unforgiving spirit, bitterness, holding old score and grudge, faultfinding, censoriousness, evil speaking, touchiness, stubbornness, grouchy, pouty spells had no place in His life. He commands us to let all these things be put away from us. "Let every one who names the name of Christ, depart from iniquity." Unless we learn how to partake of His holy life and follow Him in doing no sin, rather than imitating Him in a special mode of baptism, devotion to ordinances, etc., while clinging to sin, He must say those fearful words in the judgment, "*Depart from me, all ye that work iniquity.*"

(6) *Lowliness*. "I am meek and lowly in heart." If we will remember God's reducing process in Isaiah, on the descending scale, there will be little trouble in locating ourselves and occupying our proper sphere. After saying *all the nations* are only as a drop in the bucket in His sight, which would make each one of us as large as the one fifteen hundredth part of a million, He proceeds to

say we are each as big as a grain of sand cut up into fifteen hundred million parts — i. e., one of those parts is our size in His sight. But still there is too much of us! So He administers the knockout blow by saying, "All the nations are as nothing in His sight," yea, as "less than nothing." Now as there are said to be fifteen hundred million people in all the nations' population, each individual inhabitant is just as large in God's sight as the one fifteen hundred millionth part of 0, and less than 0! Good-bye. "I beseech you, brethren, not to think more highly of yourselves than you ought to think." Is it not because we do not realize our insignificance that God does not more largely use some of us?

(7) *He Walked in Self-Sacrifice.* He had nothing over; used up every energy for God. So poor, not even a life insurance policy to pay His funeral expenses. Someone must donate Him a tomb. How little walking as He walked in self-sacrifice and denial among His followers today! Yet this is a first condition of discipleship.

There are so many Scriptural points showing "How He Walked," we can but concisely name them here and then treat the subject more at length in succeeding chapters.

He walked in Holiness, Humility, Obedience, Aggressiveness, Self-Denial, Tenderness, Considerateness, Sympathy, Pity, Compassion, Mercy, Love, Poverty, Truth. He delighted in God's will; in intimate communion with God; in Faith, a Life of Prayer, perfect surrender to

God. Holy, Harmless, undefiled, Spotless; Separated from the world and sinners; Patient under Fire, Perfect self control. Loved the poor; Antagonized the sin of an unspiritual church, Persecuted, Hated by the world for faithfully witnessing against its sin.—“Me it hateth because I testify of it that the works thereof are evil.”—He went about doing good; pleased God; was anointed with power and the Holy Ghost.

WALKING AS HE WALKED.

CHAPTER V.

HIS EXPANDING LIFE.

"If you are not growing more loving, more gentle, more tender and Christ-like, and more easy to be entreated, then you are not growing in the right direction."

"Jesus *increased* in wisdom and stature and in *favor* with God and man."

Dr. Upham (there is no higher human authority on deeply spiritual things), writing of the expanding life of Jesus, said:

The Savior was holy from the beginning. Every power of body or mind was fully sanctified. But, "the child *grew* and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him." "Jesus *increased* in wisdom and stature, and in favor (or grace) with God and man." *What* is the meaning of this *increase* of strength in spirit? How could He increase in the favor of His heavenly Father, if, with the increase of His expanding powers there was not also a corresponding growth in holy love? So of the angels in heaven, they

are holy, but are *always growing in holiness*. In their exercises they are like their heavenly Father but in relation to the degree, he writes, "What growth then must there be in angel minds which are neither hindered by inward or outward evils in their progress! What expansion! What increased intensity of desire! What higher and more triumphant energies of love!"

Likewise, writing of the growth of man after *entire sanctification*, he says in substance, it is not meant by this expression, *entire sanctification*, that it is so entire as to exclude an *increase* and greater expansions and degrees of Divine Love in time and eternity.

Thank God, Jesus grew, angels are always expanding, and the holy John Baptist, from his birth full of the Holy Ghost, is said to have *increased* and grown in holiness; and if necessity was on these spotless subjects to advance in the Divine Life, it is highly proper that the best of us should *grow, and make proper effort so to do*.

Have we not neglected to "Walk as He Walked" in His Expanding Life? Have we not travelled in too narrow confines and revolved around in too small a circle? Are we not like Jumbo, the elephant, who spent much of his life in a circular tread-mill, around and round and round? His owner, taking pity on him, decided to superannuate and give Jumbo his freedom; but force of habit was so strong on him when set free he commenced the old circular grind, and revolved around in the old circle. Are we not going around and clinging to the

first principles of sanctification? Do not many of us fail to get beyond "*saved and sanctified*," and should we not know more than how to "*keep sanctified*," as important as that is? Should we not more than hold the ground? Should we not, like our Savior, advance?

It is said, if you put a small gold fish in a house aquarium, or glass globe, it will only grow to four or five inches in length, but if you place the same fish in the Thames river, its native environment, it will grow and develop into a fish weighing thirty pounds. So of our souls, if we keep them within too narrow confines in our conceptions of the possibilities of rational development, we will dwarf them. God help us to get in our proper environment, the inexhaustable ocean of God's love, where there is plenty of room to swim around without being cramped, and develop all our powers and enlarge through the power of the Holy Ghost, ever shedding abroad "newer and more triumphant energies of the love of God in our souls! Glory to God!"

There is an unwarranted squeamishness and fear of doing anything proper to increase the life of God in the soul among the professors of Full Salvation. Spiritual progress is thought to be automatic and, independent of any effort on our part, the life will expand. But God's command is imperative, "Grow (You grow) in grace and the knowledge of our Lord Jesus Christ." We never knew an indolent, lazy ignoramus ever to fall heir to knowledge, worldly or spiritual. To grow requires co-operation.

There are numerous professors of holiness who are fossilized and immovably fixed and anchored in their past attainments and experiences, doubtless because of this foolish idea that growth would overtake them, independent of any effort of their own, or by reason of the vitality of their experience. This idea is not according to the analogy of nature. True, the reception of the warm sunshine and rain is most essential and the subject is passive, but it is also true that the vigorous cultivating even after the weeds (typifying inbred sin) are removed, is a most important factor in the growth of the corn, etc., and this cultivating may in a measure typify the soul's co-operation in growth.

Take the example of Jesus. According to Dr. Asa Mahan, "He received the measureless effusions of the Spirit at the beginning, *and during the progress of His mission*, because they were a necessity to Him — just as similar baptisms are a necessity to us in our life's mission. We have here, no doubt, one reason why our Savior spent so much time alone with God and in prayer to Him. Christ teaches us that God gives the Holy Spirit to those who seek, and ask, and knock at the door of mercy for this anointing. *In this respect, also, God has made Christ our Exemplar, giving the Spirit to Him when He consciously needed the special Divine influence and sought for it*, just as He gives us the Spirit as we consciously need and seek His anointing."

In illustration of the foregoing the same writer said: "At the close of His temptation (and, consequently, after Jesus praying, received the Holy Ghost) in the wilderness, after Satan fled discomfitted, from His presence, *and angels had descended and ministered unto Him*, the final and great Baptism seems to have been given, and Jesus returned in the power of the Spirit into Galilee."

In the Pentecostal Baptism and consequent fullness, all the demands of the Christian life are met; still it may be said of these included supplies as of special blessing promised Israel, and general blessings promised Christians:

"I WILL YET FOR THIS BE ENQUIRED OF, BY THE HOUSE OF ISRAEL TO DO IT FOR THEM."

In the same strain Mr. Wesley wrote: "God hardly gives His Spirit *even to those whom He has established in grace, unless they pray for Him, not once, but on all occasions.*" This, then, is a most helpful direction for those who would, like Jesus, increase in Divine favor and love. "How much more shall your Heavenly Father give the Holy Spirit to those **WHO ASK HIM!**"

If precedents be needed to further establish this position, they can be drawn in abundance from the lives of men like Finney, Cookman, Baker, Keene, the Disciples, Wesley, and Jesus, who are all on record as having many gracious uplifts and blessings and seasons of refreshing from the presence on high, *and that while walk-*

ing in the light of a full salvation from sin and acceptance with God. Hallelujah.

Should a perplexed one need further proof and illustration of how one can be full of the **HOLY GHOST** and still, in answer to prayer, receive fresh supplies of the Spirit (Philippians 1:19), let him remember God is said as our Heavenly Father to know what things we have need of, even before we ask Him, and yet He has commanded us to ask for these foreknown blessings. He knows, but conditions the receiving on our asking."

WALKING AS HE WALKED.

CHAPTER VI.

MANIFESTATIONS OF CHRISTLIKENESS.

"Be such a man, live such a life, that if all lives were like yours, earth would be a paradise."

"No service for God is of any value which is contradicted by the life at home. If our Christianity is not equal to the task of the commonplace routine of life, it is not Christianity at all. Our best loved ones are entitled to the best of ourselves that we, in the power of Christ, can give them."

"If any man have not the Spirit of Christ, he is none of His."

It is our design in this chapter to show by the simplest, easily comprehended illustrations, the *Spirit of Christ* in action. Someone has said, *"It is our instinctive words and actions (on the impulse of the moment) which reveal the true state of our hearts."* We are not judged to be religious by the fluency of our prayers and testimonies, but by the *Spirit of Christ in us*, enabling us to show the *spirit* of Christ **through us**, in daily life. If it is true the manifestation of Christ-like tempers and dispositions in

His followers have influenced thousands to *accept Him*, it is also true the inconsistent spirit shown by countless thousands in His visible church has *driven multitudes from Him*.

Professors of holiness need to reflect. They claim to have caught the very mind of Christ and to love Him and all mankind with Perfect Love. From them, especially, un-Christlike manifestations of temper will work untold damage. The world and church justly expect from professors of so much, that Christ-like tempers shall appear.

If we are testy and heated in argument, and, as the world says, "get hot in the collar," so do they; only more consistently; without claiming the high state of grace we do. We may say it is our positive and nervous way of speaking, and that we are of a peculiar temperament, but "what we are speaks so loud they cannot hear what we say." "*A pure heart has a hard time showing itself off through a harsh voice!*" Neither does a harsh, stern, set face look much like *perfect love*. It is sometimes said, "I would like to have it so it will show in my face;" then, brother, sister, get it in your heart. One encouragement for sharp natures there is in grace as well as music, such a thing as transposition from sharps to flats. Those keyed up to high "G" may have the harsh notes eliminated. High keyed natures will never in a million years impress beholders with the sweetness of Perfect Love.

Wrote a subscriber to the editor of a religious weekly (shame to say it, he claimed holiness), "I know I have been

converted and sanctified, but what is that in me, when I chastise my children, makes me feel like I could half kill them?" Maybe he thought it was righteous indignation; or his positive temper-(ament), or his peculiar make-up, or a mistake in judgment, of the head, and not of the heart. But, in plain English, we know exactly what ailed him and all his kind — The Devil in him! Let a man, if he will, in a fit of uncontrollable anger, knock the children down, abuse his stock, kick the cat and dog about, and slam the door as though it were shot from a powerful cannon, but, in God's name, let him not profess holiness while acting thus, *or any degree of grace!*

Don and Dan.

Years ago in Virginia the writer's youngest brother, then a boy of near ten, was feeding two large Newfoundland dogs, Don and Dan by name. He held the food in his hand and called them one at a time by name. Dan came first. He was an animal you felt instinctively you could not trust. His visage wore a cruel, fierce look — just the kind of a dog to snap you without notice. He came with a cruel, fierce, cur-like snarl, and snapped and snarled and growled and grabbed the food in a most unlovely manner. The little fellow saw how despicable was his mood, and with an expression of profound disgust and contempt, turned from Dan and called Don, who had been standing nearby watching the proceedings and patiently waiting his turn. He immediately came,

with, it seemed to the writer, a halo of gentleness crowning his every movement and expression — (we were about to say he came as gentle as a woman, but, alas! observation prevents us from conscientiously making this comparison; as gentle as she ought to be, being of the gentler sex). Carefully and cautiously Don approached the little fellow's hand and as gently as possible took the food; it seemed to us, all the while smiling with gratitude. The boy's face beamed with admiration and approval, and quickly comprehending the difference between the spirits of the two animals, patting Don on the head, he said: "That's right, Don, old boy, you are a Christian!" Dear reader, if such a beautiful spirit of gentleness is admirable and noticeable in an animal by a mere boy, *would it not be in you, who profess to belong fully to Him?* The manifestation of Christlike tempers amid those about us with explosive elements giving frequent vent is an unanswerable argument of the power of God's grace to sanctify. They look for this. Believe none genuine that does not have this stamp. "We were gentle among you," wrote Paul, "even as a nurse cherisheth her children." O, for this Christlike gentleness permeating heart and life of all His followers!

Liz.

Some years ago we were conducting a meeting in one of our western states. A sister, who had been a scold — a regular Xanthippe, was led into the experience of the

sanctified life. She went home with face beaming and heart full of her new found joy. Her husband could hardly believe but there was some mistake. It could not be possible, Liz, as he called her, had been sweetened up. He thought he would test the genuineness of her experience at the first opportunity. So when she asked him to black her shoes he saw the desired opportunity had come, and proceeded to do as requested, only, for good measure, he blackened the bottom of her white skirt. If Liz were not as she claimed, he soliloquized, now was his time to hear from her. But, instead of chasing him with the rolling pin or broom handle, or severely lashing him with her tongue in old-time Xanthippe fashion, Liz simply folded her arms and looked at him, he said, most like an angel. "I declare, Liz," was his amazed response, "I did not think holiness would do as much for anyone as it has done for you. There must be something in it after all!" *Exactly what the world thinks when it sees real samples of Holy Living!*

"I Wish Pop Would Act Like That Around Home."

Dr. Randall, of the Epworth League, tells the story of a minister who was reputed for his kindness (to others). If he saw you on the street he was just so affable, congenial, and friendly. You would receive the most cordial of greetings. He was so pleased to see you, hoped you were well, also your wife, family, and near relatives. He also trusted all your business interests were prosper-

ing. His little boy overheard someone boasting of his father's kindness and gush, and it puzzled him; he had not seen it. In his perplexity he hung his head and grunted, "Umph! I wish pop would act like that around home!" Amen, home is an excellent place to act *like that* and reveal the spirit of Christ. The Psalmist said, 'I will walk before God in mine own house with a perfect heart.' A good place to begin. Here restraint is off and our true selves shine forth. Dr. S. A Keene's daughter, observing her father's Christlike home life, said, "*My father is the most Christlike man I ever saw.*" Reader, could your loved ones so say of your life? They know where you live, and if they cannot and do not give a similar witness to your life, is it not because to do so would compromise their sense of truth? Do you know it is literally true: "*Such as I have, give I unto thee?*" That is, you are giving out to the loved ones in the home, friends, and neighbors, just exactly *such as you have*. What if they now possessed as much Christliness as you have? If they were as sweet as you are? If they now enjoyed as much of the Divine favor as you enjoy? Honest, would you like them to have such as you have? Would they be any better off if they only had what you have? Do you believe in and enjoy your type enough to want others to have it? Some time since we saw a drummer's suit case with the following inscription: "We believe in the house we represent and the goods we handle." Instantly an Amen leaped from our heart and

we said, "Yes, so do we, with all our heart, and we want all the world and the church to have '*such as we have.*' "

Would it embarrass you if your daughters did as Dr. Keene's did — bore testimony to your home dispositions as they really are? We fear this course would bring many flushes of shame. A lady who had been baptized by immersion said before us and her husband, "I have all you preach." Instantly her husband blurted out, "No, she hasn't, she gets angry." Suppose when you were testifying, some near loved one would chime in and tell what they knew of your tempers when you were not in camp meeting, swung along by swing singing and the enthusiasm of the occasion? I say, suppose so? Would you not be embarrassed?

It Did Not Take, Did It?

Dr. Keene tells of a sister standing up on the test, "How many have been baptized by immersion?" Presently she felt a little hand tugging away at her dress sleeve and saw an eager little face peering into hers and heard the little voice ask the eager question, "Ma, you wasn't baptized, was you?" "Hush! Of course, I've been baptized." "But," persisted the little questioner, "But it didn't take, did it, ma?" She remembered vividly just shortly before being vaccinated, and how it had taken — the swollen, feverish arm, and the pain, and the restless nights; and she innocently thought if her "ma" had really been baptized it ought to have taken

and be shown by some visible change in her life. Exactly; the little girls and boys know if our profession has done us any good or not, *they know if we have the Spirit of Christ, without which we are none of His!*

We remember when quite young, observing a young lady closely, who had joined the church, to see if there was "anything in it." She was the same old girl after as before, and the impression was powerful on our young life. Our prejudice was confirmed, joining church and profession did not make Christians, but HAVING THE SPIRIT OF CHRIST. The world justly says, "I'll watch him and see," and it is honest enough to respect those who live the Christ-spirited life. '

WALKING AS HE WALKED.

CHAPTER VII.

HIS MAGNETIC LIFE.

"There was a holy magnetism about Him which drew people unto Him. It is so often written, 'They came unto Him.' They drew near unto Him. Multitudes 'followed Him.' and 'were gathered together' unto Him. Publicans and sinners drew near unto Him to hear Him. The little children felt his magnetism. Mothers instinctively drew near and thrust their little ones into His arms. A strange, sweet attractiveness, a holy magnetism, a heavenly power, a strong drawing power, dwelt in Him. "People would drop business, quit home, travel far, to be near and hear Him. This holy attractiveness was peculiar to Jesus, and just such magnetism, in kind (not in degree), exhales from the believer who is anointed with the Holy Ghost."

It is our purpose in this chapter to demonstrate and illustrate the proposition that all who have truly been partakers of His spirit have emanating from their lives in kind, though not in degree, a Christlike magnetism that convinces and *draws* men to God. We make the

statement without fear of contradiction, if all nominal Christians had imbibed as largely at the fountain of living water as examples herein given, a similar power to influence and bless men would flow from their lives.

Christ in a man's life cannot be hid! He says of His followers, "I am glorified in them." Literally, scholars tell us, "*I burst forth in them in glory.*" The normal condition of their lives is one which continually glorifies God. To illustrate. We were passing through Richmond, Va., enroute to Va. camps. A friend said, "You will meet at the Union Depot this morning a sister you never saw before, but you will know her." "Know her," we replied, "How?" "O," said he, "she has peace all over her face." "All right, I'll recognize her if she wears that badge." We had not looked long among the many travelers until we saw a bright, sun-shiny face, beaming with heaven's light and radiant with peace. Hastening to her side, and tipping our hat, we said, "You are sister M——, bound for the camp meeting, are you not?" "Yes," was the prompt reply. *Christ in one's life will out.*

He saw fully enthroned in her heart, and any one could tell by a look at her radiant, spiritual face she was a child of the King. Everywhere she goes with her beaming face people take knowledge of her that she has been with Jesus, and glorify God for the grace given her.

"O, It Was Mother's Way!"

Two young girls suddenly gave their hearts to Jesus and applied to their pastor for membership in the church. He interrogated them what led to their conversion. "O," they replied, "It was mother's way; she was always happy and singing. One day, after she had swept the house, the boys came in with mud on their boots and littered the floor with dirt. Mother kept on singing as she again brushed up the dirt. We said, 'Why don't you scold the boys, mother? We believe you would go on singing if we were dying.' 'Yes,' was the response, 'I know I would if I knew you were dying happy and saved.' We could stand it no longer, so, going to our room, we cried out, 'O, God, we must have what mother has,' and now we are converted. It was mother's way that did it." God help the mother who reads these lines to see what her influence on her loved ones might be if she were only in proper touch with God!

"I Owe It All to You."

In the early days of our Christian life we worked in a rail-road office. By our side sat a large, portly man who was skeptical concerning things religious. The daily routine of his work, eating, drinking, and chewing tobacco constituted about all the pleasure he derived from life. While not universally disliked, his age and personality kept him from being a favorite with the younger

men; consequently he was largely left alone to his work, which he thoroughly understood, and to himself. He had but recently moved from a distant town and felt like a stranger in a strange land. Somehow our heart, sympathy, and love always go out to characters who, for any reason, are set at naught by others. We resolved to be kind and courteous to him.

The work piled up high on our desk and he would frequently remark, "You are swamped, snowed under," etc. But God's grace kept us from murmuring or complaining. We were cheerful and replied, "O, there will be some way out; we will get through somehow." So the days came and went until God's call to preach was felt and through prayer the way was opened for us to go to Indiana to school. After a year's absence we returned to Virginia and called on our old friend at the office. As we entered we noticed his face lighted up unusually, and as he reached out his great hand the tears, unbidden, rolled down his cheeks. Presently he said, with evident emotion, "I am a changed man, and I owe it all to you." We were surprised and asked, "What did we ever do to change you?" "O," he replied, "you sat there by my side and showed me how. You were patient when your work increased and did not murmur, but kept patiently at it without complaint, and I was convinced there is something in it, and I have joined the church and am a changed man and owe it all to you. Your spirit showed me how." Shortly after, the dear man was taken home

to heaven, guided there by, through God's enabling grace alone, a manifestation of the Spirit of Christ.

"I've Seen It."

A brother (newspaper editor), who was stone deaf, arose one morning in service with a wondrously illuminated face. Said he, to the surprise of all, as he had attended but a few times, "I have a pure heart." We asked if he had heard the preaching. "No," he replied, "I haven't heard a word of it. But I've seen it illustrated in my home." The Evangelist's wife, though paying her board, in addition to the care of her baby, had with good spirit pitched in and helped his wife with the house work, singing, as she went about her duties. He observed her, saw it was genuine, went to God in prayer, and said, "O Lord, I want it like the sample I've seen!" Yes, it is holiness that wins, not the mere parrot profession of it. The real life invariably gives influence and creates hunger and makes converts to the grace.

The Psychological Moment.

We were in attendance at Conference in the West. A Revival Symposium was on the programme, if the reader knows what that is. Each preacher was supposed to tell what he had seen of "Revival Power" under his personal ministry. One after another the brethren arose and told their stories and advanced their opinions. Presently one

young man arose and confessed he had never seen much if anything under his own ministry of "Revival Power." (There was a reason.) But he believed there was a "Psychological Moment" at which men could be saved, and it was our duty to be on our watch tower and look out for the psychological moment's approach and then cast the net. (Of course, nothing was said of the souls who would perish in hell while waiting for P. M. to come.) He was quickly followed by a young Evangelist who challenged his fallacious position. He said, "Brethren, I don't know much about the 'psychological moment,' but I have noticed there are some Christians who carry about with them so much of the 'Spirit of Christ' and whose lives are so fragrant with heavenly love and sweetness, and who remind us so much of Jesus that **WHEREVER THEY GO, THE PSYCHOLOGICAL MOMENT GOES WITH THEM AND THE REVIVAL IS ON!**

It is said Alfred Cookman was so Christlike in appearance, and from long seasons of communion with his Lord, so imbibed and caught the Spirit of Christ that his very carriage and bearing, as he walked the street, reminded people so much of Jesus they would stop and gaze at him when he was squares away.

The same (in kind) Christly bearing and holy magnetism which abode in Jesus God would put on us. How often it is written, "Men drew near unto Him, and multitudes came together to hear Him." "Mothers in-

instinctively thrust their little ones into His arms." They felt they could trust Him; He was their friend. O, for this holy, Christlike magnetism in all His followers, drawing others to Him! How many are repellant and repulsive, obnoxious, because un-Christlike. The homliest may be magnetic. The Spirit of Christ will make all lowly in heart and companionable. How many Holiness People owe the world and church an apology for so grossly misrepresenting Jesus to them! Max Muller said the Christianity of the twentieth century is "both a misinterpretation and a misrepresentation." It is not the Christianity of Christ and the Apostles. Our impartial observation would apply similar language to much that goes under the name of holiness. "If they have it, we don't want it," is a common expression of opposers, and more's the pity it is often justifiable. When these same ones see the genuine, they recognize it, and go in for it, and get it.

"Come Unto Me."

It is said a famous sculptor, after working long on a life size statue, in marble, of the Man of Galilee, called his little girl in and asked her whom it represented. She looked a moment and then, with face all aglow, said, "O, I know," and quoted, "*Come unto Me all that labor and are heavy laden, and I will give you rest.*" Surely, "He could not be hid," and if recognized in marble He would be if we reproduced His character in our lives.

A poor beggar, half starved, was walking the streets of London, peering intently into the faces of the passers-by, studying of whom he could likely ask an alms without rebuff. A lawyer and clergyman, eminent for his Christ-likeness, were coming toward him. An instant's look into the lawyer's hard, cruel face convinced him he would get no help there, and, looking up into the Spirit-illuminated face of the servant of God, spontaneously cried out the impression the beaming face had made on his poor heart: "O, Mr. with heaven in your face, give me a penny."

A sister passed us on the street car in Chicago, whose face wore a veritable halo of glory. As she came toward us, we were so sure of the Christ enthroned in her heart reflecting the celestial light on the countenance, we could not refrain from saying as she passed, "Praise the Lord." She recognized the pass-word and replied, "Glory to God," and passed on. We never saw her before or since. Another confirmation of the fact Christ in the life cannot be hid. There are many similar illustrations. For example, the French going to hear Fletcher (the saintly Episcopalian) preach when they could not understand a word. They went to see the glory of God illuminate his face. Or the girl who was converted by a saintly servant of God merely looking at her or "beaming on her face," as she expressed it. Or yet of the woman who said of a company of "full cup" Christians, "Their faces looked as though they were illuminated with electric lights."

We close this chapter with the touching story of Father Ogden, of whom Brother Smith tells. He was a superannuated octogenarian preacher of New York whose declining years beautifully illustrate the Spirit of Christ in action.

His wife sent him to the grocery store, kept by a very profane man, for supplies. He patiently set out and came back with a number of things not sent for and also having forgotten many things ordered. His wife said, "Dear, will you take them back and get what I want?" "Yes, dear, I'm sorry I'm so forgetful." Off he trudges, slowly and patiently, to the store. The storekeeper, on learning his errand, breaks out in a stream of horrible oaths and abuse, reproaching the poor old man for his forgetfulness. Father Ogden waited until he finished, and, lifting his trembling, palsied hand, said fervently: "The grace of our Lord, Jesus Christ, the love of God, the Father, and the communion and fellowship of the Holy Ghost be with you ever more. Amen." "What do you mean?" said the now astonished blasphemer. "O," replied Father Ogden, "it has been so long since I had a chance to bless those who curse me, I thought I would not miss my opportunity." Dear professor, is this the way your experience works when you are under fire? Do you bless those who curse you? Do you return good for evil? Do you pray for those who despitely use you?

WALKING AS HE WALKED.

CHAPTER VIII.

He withdrew Himself.

Luke 5:16.

Here is the prime reason of spiritual weakness, powerlessness, and inefficiency everywhere prevalent; here is the why of seekers not constantly at our altars; here is the cause for so little manifest pungent conviction for sin; for so little of the supernatural power of the Lord present to heal; for so few bright conversions; here is the why of personal failure in life, in fact, of all failure — of ununctionless, powerless sermons — *Ye have not with Christ-like insistence drawn yourself apart — torn yourself away to some desert place to pray!*

Jesus, though surrounded by the multitudes clamoring for His attention and pressing to be near Him, many of whom He had just personally touched and healed and who consequently felt a claim on His time; and also, no doubt, by His mother, brothers, sisters, and disciples, *still insisted on one thing of paramount importance to the Son of God. This one dominant thing He would allow no*

time, nor place, nor circumstance or consideration, or demands of the people, His loved ones, or disciples, to dissuade Him from. He literally tore Himself away from the crowd pressing Him for help and healing — elbowed His way through them. He said to all virtually, “Excuse me, I have an important date to commune with and intercede the Father. I must keep this appointment:” “AND HE WITHDREW HIMSELF INTO THE WILDERNESS AND PRAYED!” He drew, or dragged, literally, Himself away. If He found it necessary to thus *insist on prayer time*, how much more shall we in this busy age of multiplied duties, activities, and demands on our time, many of them important and necessary, have to *insist* on drawing ourselves away from legitimate cares, social duties, society of friends, loved ones, and *walk as He walked* in His prayer life. Let none say, “I cannot find time,” in face of this example of Christ’s drawing away from a *multitude* of folks and duties. Shall we tell you how? — “Excuse me, wife, children, social duties, etc., etc., I *must* go now and be with God.”

Unless we resolve, with strong resolve, and *insist* on prayer time, it will not be ours. The “Inspired Word” speaks of “stirring one’s self up to pray.” “No man *stirs himself* up to pray.” It is fallacious to wait for a spirit of prayer to come on us. We may now follow Jesus in His insistence on prayer-time, stir ourselves up to pray, go at it until we have a spirit of prayer, and then pray because we have it, and it spontaneously prays.

It is amazing to us, how, in the face of this example of the *insistence* of the Son of God to keep prayer appointment, professors of Perfect Love can claim to be beyond the necessity of special seasons of prayer. They claim to pray on the *run*, but our observation is they *run* out of tenderness, sweetness, Christlikeness, heavenly unction, and we fear unless they awake to this fearful deception of hell they will run out of God, salvation, and heaven, and run into hell. *God help us draw ourselves often away!*

There are some valuable lessons drawn from this brief statement:

I.

Jesus Withdrew Himself When Surrounded by a Great Opportunity for Service!

Time spent alone with God is never lost. Contrary to popular notion, His example illustrates the truest, best, and most effective service done for God is through the power of "*Intercession.*" *The greatest thing anyone can do for God in the short space of life's allotted days is to be much alone with God!* One only has real power to grip men and fasten awakening conviction on them in proportion to time spent in secret with God.

When great multitudes came together to hear and be healed by Him of their infirmities, He withdrew Himself into the wilderness and prayed! Think of it! He withdrew Him-

self from what we, in our spiritual blindness, would call a great opportunity for service and into which we would, Sampson-like, go, in the energy of the flesh and shake ourselves (without prayer) as formerly when under the anointing of the Spirit, but, Alas! no one else would shake.

Alas for the workers who are going without the unction which always comes from withdrawing ourselves from men to some secret desert place, alone with God! *They may make noble efforts, deliver great orations, preach eloquent sermons (even holiness), and the people may say, "Choice diction, fine rhetoric, easy style, well rounded periods, original, striking, beautiful, sublime conceptions of God, perfect language, graceful position and gestures, — an intellectual feast; but they know as well as the speaker the unction and anointing of God was not there to grip and pierce men to the heart with conviction. The writer has learned that poor sermonssaturated by the communion and intercession of the "alone with God" periods have a power to cut like a knife and bring men to a consciousness of their standing with God where great intellectual efforts fail to do more than entertain and please. If the ministry spent time in prayer proportionately to time consumed in intellectual preparation, their preaching would be more effectual and the world would be turned upside down for God!*

The revival *that is coming* will not be led by those who claim long drawn out seasons of prayer should be few, or

who lean to "Higher Criticism," or contend for a more highly cultured ministry, or sneer at holiness; or yet, by those who are waiting for a vague historic period, or psychological moment in which God is especially pleased (they say) to save souls (though they may plunge into hell by the millions while waiting for these periods and moments to roll around), but it will come through the Lord's *little ones* who *walk as Jesus walked* in His lonely nights on the mountain, or with Him, up a great while before day, and withdrawing apart into the desert to pray. When it comes, as in Wales, philosophers, psychologists, officials, leading preachers, D. D.'s, L. L. D.'s, will be thousands of leagues from touch with the mighty sweeping power of the Holy Ghost. And God, who ever delights to confound the wise and prudent and bring to naught their carnal wisdom, will set them aside and have some humble, *praying* Evan Roberts at the helm, leading to mighty victory the Lord's hosts on true spiritual lines, with no compromise with, or quarter to, sin.

II.

What Does This Example Mean? The Son of God withdrawing Himself to pray! Why should He need to pray at all? He was holy, full of the Holy Ghost! *The only explanation to our mind of this oft repeated habit of Jesus* is that He used up spiritual energy in God's work and was under necessity, *as a man*, to have seasons of prayer to replenish His supplies, refresh His soul, and for

Divine Guidance, as well as to make intercession for transgressors.

In the immediate context He had just been healing leprosy, casting out devils, and laying hands on all that were sick, and healing them. That this process consumed spiritual energy is seen in the healing of the woman who said, "If I may but touch the hem of His garment I shall be whole of my plague," and when she touched Him He turned and said, "*Who touched Me?*" *because He perceived VIRTUE HAD GONE OUT OF HIM!* The touch of faith extracted virtue from Him. There is no break with God, but simply spiritual energy used up in the miracles and mighty works He did, and *He must, as man, keep in touch with God through prayer and constantly replenish exhausted supplies and "in this momentary dependence on God for the Spirit's help, Dr. Mahan says, "He is our example."*

So we logically deduce: *If the Son of God was under necessity of momentary dependence on God ("the Son can do nothing of Himself, the Father dwelling in me, He doeth the works") and of replenishing and renewing His supplies of the Spirit of God to maintain strength to do God's work, the most holy and advanced may have these special seasons for the renewing of "Spiritual Strength," with the most perfect consistency with their profession of holiness!*

"But," says a perplexed one, "am I not full of the Holy Ghost, and is He not all I need, ever present in me, to meet all life's demands? And if I have Him in His ful-

ness, why need I seek refreshment and enlargement? (*Observe we do not mean a third crisis, but refreshment continuously throughout life as needed.*) We answer in the face of the example now under consideration, "Was not the Son of God also full of the Holy Ghost, and yet we have here prima facie evidence of His custom of withdrawing Himself when in the presence of a great, pressing, urgent opportunity for service, to pray, and coming back from the season of communion with God with new power on Him, and present to heal in spite of ridiculing and opposing Pharisees and doctors of the law. Let this example of Jesus suffice to answer your question, "How can it be?" The how we know not. It passes understanding. The fact, however, remains. I know I am full of physical strength and vigor and still I often nourish my body and refresh it with food. So it is with the soul, it is full, still frequently refreshed.

Dr. Sheridan Baker, eminent teacher and writer on the deep things of God, makes this point clear:

"Believers may be filled with the Spirit, as a settled religious state or habit of the soul, and yet need these gracious refreshings more or less frequently, and some more frequently than others. This is according to the analogy of nature and is as rational as it is Scriptural. Persons free from physical disease of every kind, and "filled with natural vigor," (mark) nevertheless must take physical nourishment two and three times every day to supply the waste of their vital forces. So believers may be spiritually healthy and

filled with spiritual vigor (the Spirit), and yet need these spiritual refreshings; and if they feel a sense of qualmishness or disrelish to come to an altar of prayer or anything proper to receive spiritual refreshing, they should be alarmed at their condition. IF PAUL, WHEN HE WROTE THE LETTER TO THE ROMANS, NEEDED REFRESHINGS, AND URGED THIS GREAT CHURCH TO STRIVE TOGETHER FOR THIS END, SURELY ALL CHRISTIANS, HOWEVER ADVANCED IN SPIRITUALITY, NEED THE SAME."

Many claim exemption from necessity to pray for effusions of the Holy Ghost imparting greater effectiveness in service because they have received the Holy Ghost as their sanctifier. But we are contending for facts. Is the effectiveness manifest in their work? *If any have the conceit they are now as possessed of God as they may be possessed of Him and anointed and used to the utmost limit of their capacity or God's ability, they are welcome to it. The writer's soul is clean, satisfied of this, and full, still he is on the stretch for more of God.*

Finney would frequently find himself used up, so to speak, in the service of God, not possessed as fully as formerly, with power in service. Said he, "I would set apart a day for fasting and prayer, humbling and crying to God for the cause, when there would be a return and increase, and I could go out and do more for God in a short while than without it in months."

III.

He Withdrew Himself When in Danger of Popularity.

"But so much more there went a *fame* abroad of Him, and great multitudes came to hear and be healed by Him.....and *He withdrew Himself into the wilderness and prayed.*"

"Some men's praise ought to fill us with alarm and drive us to our knees." Have not many been shorn of power here? Not that Jesus felt any inclination to yield to such temptation, still it is significant (and our example) that here and previously when tempted by the devil to give place to popularity He withdrew and communed with the Father. Is not the ambition of the majority to gain what He here spurned — Fame? To gain the commendation of the people? To please all men, which the Apostle Paul said if a man do he cannot please God?

Said a popular pastor-friend to the writer: "There are certain truths which I would like to preach, but cannot, because out there, and over here, and yonder, sits someone who would be displeased if I do." We thought God would be displeased if he did not. How many are failing to follow Jesus in His contempt for the opinions of men! Men knew where He stood. They knew He had other than a string for a backbone. "Master, we know thou art true and carest not for the person of any man." How many have fallen into this snare of the

devil that if they pleased all by their affability they would first win men to their own congenial personalities and then to Christ! Alas, how often they have gotten them no further than to themselves! God help us seek popularity where it counts: at the court of God!

"Woe unto you when all men speak well of you, *for so did their fathers of the false prophets.*" But, "blessed are ye (now) when men shall revile you and separate you from their company and say all manner of evil against you falsely, for my sake, *for so persecuted they the (true) prophets which were before you.*"

WALKING AS HE WALKED.

CHAPTER IX.

“The power of the Lord was present to heal.” Luke 5:17.

Christ worked in a changed atmosphere; a sort of “Halo of Power” accompanied His ministry.

How hard, and almost useless, to tug, exhort, beg, and work, and give our logical propositions and other efforts to get men saved until the result of our text is on us! Then we do not need to drag to the altar and argue into salvation and sanctification by syllogism. They come! They pray! They hear from heaven! They secure pardon and sanctification, *when the power of the Lord is present to heal!*

We are learning how futile is “Revival” effort without a demonstration of this text. The church and world are dying for lack of manifestations of what the real power of God on His people, clergy and laity, will accomplish. Instead of berating church and world for decay of conscience and being Gospel hardened, many of us owe both an apology for not having this power accompany our ministries, which makes it comparatively easy for them

to believe and be saved. "*What must I do to be saved, is the question the world asks when Pentecost comes to the church*". The trouble is not so much with them, lethargic conscience, Gospel hardened, etc., as with us, for "*When He (the Holy Ghost) is come to you (disciples) He will (through you) convict the world of sin!*" No trouble then to get folks out. At this time the multitudes surrounded Him. We have seen thousands assemble on plain and in forest to see this text demonstrated. It settles the order problem. God polices the grounds. The interest and attention problems are also settled: "*All eyes were fastened on Him;*" *no one went to sleep*. The vital power in the speaker to speak, is also the vital power in the hearer, enabling him to attentively listen. The man who has this power on his ministry does not say, "*I invite your earnest attention to the subject,*" but *proceeds to take it*. People are all attention when he speaks. He is a true "spell-binder."

The absence of the power of the Lord present to heal in church services accounts for so little interest in them!

I.

It Was Power, "OF THE LORD."

"The power of the Lord was present to heal."

Not the power of learning, culture, titles, degrees, official standing, reputation, personality, eloquence, or rhetoric, logic, oratory, homiletics, so highly esteemed

among men; it was not the power of subtle schemes and propositions we use to trap men into profession; but *pure power of God* operating directly on men, bringing them into contact with Himself.

Power of the Lord! Who can comprehend the power of God! Who define it? Limitless! exhaustless! See it in creation; from nothing it creates all things; speaks worlds into existence and upholds and sustains them! "Piles the mountains up six miles high! Hollows a bed in the earth five miles deep for the sea!" The heavens are the work of the *fingers* of this power. "When I consider the heavens *the work of Thy fingers.*" "Not hard for God to make worlds; merely exerts His *fingers.*" To cast out demons from men is not hard when linked up with this power, "If I by the *finger of God* cast out devils." "Power belongeth unto God." "The excellency of the power is of God, and not of us." Nothing too hard for God! All things are possible with God." *Power is any form of energy available for doing any kind of work. This power is that form of energy available in God for doing God's work!* We have as much power as the opposing obstacles we overcome; that much, no more!

This power is thousands of leagues beyond (in doing God's kind of work (spiritual) Aggressive Evangelism Committees, Conferences, and Forward Movements that get together and discuss, discuss, "how," and "method," and "ways" and "means" of doing His work. *It has communities in the throes of old fashioned, agonizing con-*

viction before they can get newspaper puffs and dodgers before the people, telling what they are going to do! The power of God would be present if half as much time were spent in humiliation, heart searching, surrender, and prayer, and faith for it, as is spent in discussion, suggestion, and debate.

In this age of skepticism, doubt, and unbelief, even among holiness professors, as well as nominal Christianity, which cries, "We may not see the power of God as formerly," this writer wants to confess that unbelief fires his soul with faith, and he takes his stand along with men of faith and declares his faith in the power of God. He believes, "the power of God is just the same today, it doesn't matter what the people say." And rather than believe we may not see it as formerly, he believes we may see far greater manifestations than have ever been seen in any age. A Scripture to prove it:

"Call upon me and I will show thee great and mighty things, that thou knowest not of," i. e., there is no precedent in history as great as He is able to show. "Thou knowest not of." You never read of as great things as He will do if price of proper calling on Him is paid.

What Doth Hinder?

Let us give just two verses which clearly fix the responsibility of lax power. They contain the reason for all powerless lives:

"Is my hand shortened at all, that it cannot redeem? Or have I no power to deliver?"

“Behold, the Lord’s hand is not shortened, that it cannot save; neither is His ear heavy, that it cannot hear (your prayers); But, (the real reason) *your iniquities* have separated between you and your God, and *your sins* have hid His face from you, (so) that He will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue has muttered perverseness.” Here is the cause, sin, violated consciences. *The confessions to us of ministers, of living in secret sin, and violating their consciences over periods of years have been shocking in the extreme.* A powerless life and ministry and sin go hand in hand! God, Almighty, awake deceived professors! Away with sin which hinders faith, and the power of former days is ours!

The power of the Lord is a match for Twentieth Century conditions, worldliness, and Devil! Amen. If we lived in the 5000th century and conditions were proportionately and increasingly bad, we would still believe in the superiority of *the power of the Lord!*

II.

Self Effacement Necessary.

“*The power of the Lord was present to heal.*” It is more manifest that *His power* is accomplishing the heal-

ing than "our sermon" or singing, or *our oratory*, or logic, or rhetoric, or homiletical order, etc. "We have this treasure in earthen vessels that the *excellency of the power may be 'of God' and not of 'us.'*" "We preach, *not ourselves*, but Christ Jesus, *as Lord*," We are, in a measure, set aside; when His power properly comes, "We *stand still* and see the *salvation of God*." We see Him do it. We are set aside and are willing men should know it is "*God that worketh in us*," and we are "not sufficient of ourselves, but our sufficiency *is of God*." So it was in Wales. Ever apparent, He had the pre-eminence. The Creator all in all, and the creature nothing. When one arose and tried the old, well known methods, firstly, secondly, thirdly, etc., the Holy Spirit was grieved and fled. But when the self-effaced Roberts, surcharged with the "*power of the Lord*," resumes control, speaking as the Spirit gives utterance, the power returns. Where are the men to follow his self-effacement to the point of letting the Holy Spirit, in that hour, tell them what *they ought to say*? Oh, they must have homiletical order and precision! But how much better is Holy Ghost order and spontaneity, to bring conviction! *Study, of course, but above all "preach with the Holy Ghost sent down from heaven!"* How many want it to appear, my sermon, my song, my work, is the accomplishing force! God is set aside. O, that we may learn fully what He would do through us if we were only sufficiently blotted out to let Him have the glory!

III.

This Power Was Also Resident in Jesus.

Wherever He went He precipitated it. "Jesus returned in the *power of the Spirit*." One day He entered the synagogue and testified: "The Spirit of the Lord is on me; this day is this Scripture fulfilled in your ears." We read, "How God anointed Jesus of Nazareth with the Holy Ghost, who went about — *i. e., from place to place* — doing good." This power accompanied Him everywhere He went. It was in connection with the Pentecostal experience they said: "These men who have turned the world upside down *have come hither also*." Everywhere Evan Roberts went there was a stir. "In a miniature counterpart we may have this power in us and carry it everywhere." Everywhere we go under the anointing of the Holy Spirit we expect and see things stir for God. We carry the psychological moment and the historic period with us, and whether these are due to roll around, bringing auspicious tokens of coming revival or not, the revival is on, wherever we land. Praise the Lord!

IV.

It Was the Power of Changed, God Impregnated Atmosphere.

The power of the Lord was present there, in that atmosphere — it was full, intense, thick, impregnated with

God! The Welsh revival was not a revival of preaching, but of a changed atmosphere — warm with God's presence, which made it desirable and comparatively easy to find God, an atmosphere surcharged with God, which does the work of warning, alarming, convincing, drawing, persuading, and enabling men to find God in conversion and sanctification. "I am not changing men's hearts," said Evan Roberts, "God is *present* changing their hearts." This is why so much church and revival work is abortive; the solemnizing, awe inspiring presence of God does not surcharge the atmosphere *at the scene of action!* God is not powerfully felt in it. There is something lacking. Something in it is displeasing to Him and He will not come and surcharge it until it is put away.

It is all but useless to try to do God's work until by "Intercession" the mighty power of God has been fought down from the skies, changing the atmosphere and creating a condition which makes it comparatively easy for men to be saved in. "It shall come to pass, whosoever shall call on the Lord (in pentecostal surroundings especially) shall be saved." How we have pumped and tugged, and sweat, and worked, and exhorted, to get men to yield when God's power to heal was not present! And then how easily have we observed men come to God and find pardon and sanctification when the atmosphere had been changed by withdrawing and working the victory out on our knees! Here is the why of powerless services.

The atmosphere has not been clarified by prayer and surcharged with God. "*Jesus withdrew Himself. and, directly, it is added, the power of the Lord was present to heal.*"

The Lord waits to surcharge our revivals with such intense solemnity that men will feel the awe of His presence and be compelled to think of eternal realities, death, judgment, hell, heaven, eternity. Finney's praying partner (more essential than a singing partner) would so prevail the supernatural on his ministry that strangers passing through communities where he labored would feel it and yield to God. Said an aged preacher to us, who lived at Oberlin during his pastorate there, from the agonizing prayer of Finney and Father Nash such an awful sense of God fastened on the people, that as they would leave the church after his sermons and walk down the boardwalks toward home, their shoes would squeak out Eternity! Eternity! Eternity! Eternity!

Evan Roberts has a right to speak. He has demonstrated what a *changed atmosphere* will do: "*We must fight heaven down, we must fight it down, we must fight it down now and here;*" by prayer we must lodge on the consciences of the lost an intolerable conviction of sin. This is the only hope for the present pleasure loving age! They can be reached no other way, and won to God — we did not say to the church. The expressions are not synonymous, though they should be.

The early church labored in the changed atmosphere brought about through "giving themselves to prayer," so that strangers coming in their presence would cry out, falling down in their midst, "God is in you of a truth." This fact explains why such mighty revivals come to certain centers (e. g., holiness colleges); they have such a volume of incessant, persistent, determined prayer ascending that an atmosphere is created in which it is easy to find God. People speak of feeling God in it as they approach the campus. Again and again we have seen souls flock to the altar when there had been no preaching! *Let us not look so much for the hindrances in others — but in ourselves. If we are properly surcharged, victory and success is sure!* The next division shows

V.

This Power Was Present to Heal in Spite of Opposers who did not wish Him success — lawyers, doctors of the law, scribes, Pharisees, all of whom were His avowed enemies, and had repeatedly sought to trap Him. These classes now surround Him, but in spite of them, "*the power of the Lord was present to heal them.*" In the very presence of those who do not wish the cause of holiness success, we may see God's power displayed. We have frequently seen souls get to the altar and to God in spite of intimidating pastors *et al* unpropitious influences. "Thou preparest a table before me *in the presence of*

mine enemies." Ecclesiastics and officials may hope they are stamping the "*fad*" of holiness out, but in spite of them, yea, in their very presence, we may see the power of God sanctifying souls.

VI.

We said this Power was resident in Jesus. Still it is evident He lived in momentary dependence on God. "The Son can do nothing of Himself, the Father dwelling in Me doeth the works." It seems virtue went out of Him, at least He so perceived, and so said, and He was under necessity of waiting on God and replenishing His used up supplies. What other explanation is there of His frequent and protracted seasons of prayer? So thinks Dr. Asa Mahan — "Jesus, our example, as a man, in prayer and momentary dependence on God."

VII.

The Power Present to Heal Was Not Accidental! Spiritual power and atmospheres are never so. Some one behind the scenes has met conditions. If I now have power, it is because of long drawn out seasons of agonizing intercession. A few lines back in the context reveals how through Jesus' example this power was and may be secured: "*And Jesus withdrew Himself from the multitudes into the wilderness and prayed.*" Four or five lines further on it is added, "The power of the Lord was present to heal." There is an intimate connexion between

these verses. They are related. One explains the other. *A few minutes morning and night, "for Jesus' sake, amen," does not bring this spiritual power, but the special seasons of conflict do when we have it out with God, insist on victory, and pray through!*

VIII.

Power was present to "HEAL THEM" spiritually. This crowd was not only sick physically, but spiritually. Power was present to *heal them*, make them well. Not to have them catechised into the church, or confirmed (often in their sins), or sign some drawn up propositions and assent to certain syllogisms, or confess Christ, or decide for Christ, or choose the preacher and church of their choice, or enroll them, or give the Evangelist the tips of their fingers in fashionable handshake. *But to HEAL THEM* in their souls and make them feel as good in their souls as a sick man in body, suddenly healed, would feel. Power present to regenerate and give the birth of the Spirit, and the witness of the Spirit bearing witness with their spirits that they *were* the children of God. All revival effort that falls short of this result is spurious.

WALKING AS HE WALKED.

CHAPTER X.

Christ, the Fearless Preacher.

Walking as He walked in the fearless ministry of the word! Who will dare, in this compromising, man-pleasing age, follow Him in this? Where are the men who will unsheath their swords from their scabbards and wade through sham, pretense, formality, and formal godliness, fashion, pride, worldliness and secretism; and, like their Lord, fearlessly unmask, uncover, and expose hypocrisy in high places? If God can find them they shall be the harbingers of a church-wide revival that shall eventually be world-wide.

I.

Jesus Was Both a Destructive and Constructive Preacher. He tore down and built up. There is great objection to what are termed "destructive," or "digging" preachers. We object to them too if it is meant by the expression, those who undermine people's faith and preach them down just for the sake of gloating over the achievement. But, if John-the-Baptist-like, the preacher destroys *in*

love what needs destruction, to build up in the end, there is great need of such preachers. In fact, much in the modern church, and some things in the holiness movement need destruction. The type of men to do this work may be termed iconoclastic and void of love and sympathy. But how blind is this charge! The greater the preacher's love, the firmer and more unflinchingly will he drive the knife to the hilt.

The prevalent judgment that John the Baptist was severe, stern, and harsh, is farthest from the truth. He was a tender-hearted, loving, sympathetic man, with too great love to let the churchmen of his day go quietly to hell unwarned, and unrebuked. *He recognized the greatest calamity which could befall the human soul was to be lost forever in hell, and that strenuous, earnest, persistent labor to prevent so dire a calamity was the highest expression of courageous love — pre-eminently a labor of love!*

God sent Jeremiah to "root out, pull down, throw down, and destroy," and then, after this necessary work of destruction, to "build up and plant." He was His "battle-axe" to destroy all that needed destruction. The one thing He had against certain false prophets of his day was that they healed slightly and did not discover the iniquity of His people. They were too tender to go to the bottom and offend. God wants destructive preachers of unflinching courage and backbone, who will go to the bottom of the sin question and relieve sin's disease altogether.

A young doctor in Virginia, some years since, expressed a desire to help us. We were suffering intensely from a large carbuncle on the wrist. It had caused us many sleepless nights, fever and loss of appetite, and much inconvenience and pain during preaching. He informed us in order to give us the proffered relief he must cause pain. The knife must be used. It must be cut; the lance must go in deep; and you can get ready to sprawl out on the floor in a dead faint, but I love your best interest and want to help you to sure relief. Did he love me, causing so much pain? O, sure, with real backbone love that would not hesitate to cause *temporary* pain that *permanent* relief might be given. Hurt? I should say so. Cry out and squirm? Of course I did. But in a few minutes it was all over, and the corruption being cut to the core, rolled out and almost instant relief came; appetite and sleep returned, the pain and fever left, and all because he was not too chicken-hearted to use the knife. *He was momentarily destructive in order to give abiding relief. So the destructive preacher is, according to the analogy of nature. He must cause pain, bring intense conviction and fears, but it must be in love so that afterwards the peaceful fruits of righteousness abound.*

The Chicago North-Western Railroad has a magnificent new depot in Chicago. They say it cost upwards of thirty million dollars. But before that magnificent structure of architectural skill and perfection appeared, there was a *gigantic work of destruction*. It

is claimed eight hundred old, worthless, inferior buildings were destroyed from the site of its present foundation. *So the heroic is needed in the ministry, men who will tear down and destroy the worthless and false and inferior and dig deep the foundation in order that a glorious superstructure of Christlike character may appear.* SUCH A MINISTRY WAS CHRIST'S, AND SUCH MUST BE THAT OF THOSE WHO WOULD WALK AS HE WALKED IN HIS MINISTRY.

He tore down in order to build up; discovered sin and forgave it; wounded, and healed; made men disconsolate and then comforted them. If one would imitate Him in His matchless ministry, he must not exclusively edify and comfort, as desirable as this would be, but frequently tear down and discourage from wrong conceptions of what following Christ is, and then to build up and comfort. Christ never comforted any in their sins; He never said, "Go in peace," to those who held on to sin. We wonder how some interpret Him when they give the impression He was all love and pity and compassion and sympathy. True, His severe messages were in love. He said, relative to His ministry:

"The Spirit of the Lord is upon me because He has anointed me to preach the Gospel to the poor; He sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

But He also spoke of bringing a sword, and He could and did administer the most *scathing* and *withering denunciation* and *rebuke* wherever necessary. "God so loved the world, and also God is angry every day with the wicked." In one breath He could say: "*How can ye escape the damnation of hell?*" in the next, with tears in heart, eyes, and voice, "*O, Jerusalem, how often would I have gathered you as a hen doth gather her brood.*" He would cry, "Woe, woe, woe unto scribes, Pharisees, and hypocrites," and then stretch out His arms in loving, beckoning, forgiving, inviting attitude, and say, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

O, for this Christlike combination of fearlessness, courageousness, boldness, fidelity, and yet with all commingled a heavenly sweetness, love, and tenderness! Almost invariably the love and tenderness side of Christ's character are magnified to the exclusion of His firmness. *Love is no fool. Love has backbone. That is a peculiar kind of love indeed that looks on silently in the church when surrounded by unmistakable evidences of worldliness and pride; which lets the poor, deceived ones go to hell rather than speak out plainly in express, unmistakable terms against specific forms of sin.* That is a type of love Jesus never possessed. REAL CHRISTLIKE LOVE WILL CONSTRAIN THE PREACHER TO GIVE NO QUARTER TO SIN; TO "CRY ALOUD AND SPARE NOT: AND LIFT UP HIS VOICE LIKE A TRUMPET

AND SHOW MY PEOPLE THEIR SINS." He will not hesitate in love to use the knife. Cursed be he that doeth the work of the Lord deceitfully, or, margin, "Keeps back his sword from blood."

There is great pressure on the minister to please all classes, which, if he yields to, he cannot please God. To do this he is urged to be wise, discreet, tactful, cautious, judicious, a mixer, all things to all men; join the lodges to win the lodge men, preach them special laudatory sermons, etc. *But the world is never won to Christ this way, however much surface evidence of success there may be from this method, God has said the foundation that is not secure, which is daubed with untempered mortar, shall not stand. That portion of the world which is really won to Christ is won by going against and exposing its error with Christlike courage.* He cared for no man's person or standing or social position or wealth, but rebuked all alike.

II.

Christ was a direct preacher. He did not spend His time discoursing about imaginary characters, or talking to those not present, or of some vague third person, but He employed the SECOND PERSON, "THOU ART THE MAN." He specialized sin and people in His preaching so they knew of what he spoke and to whom He spoke. He was unlike that church in a large city which professes to represent Him, whose pastor assures

the hearers by advance announcement that they may attend services there with the assurance that they will not be made uncomfortable or put in an embarrassing position. Indeed, this is just what must take place before salvation is theirs. Jesus used plain terms, lust, adultery, fornication, evil thoughts, covetousness, called out scribes, Pharisees, hypocrites, lawyers, whited sepulchers. He said, "Woe unto thee, *Chorazin*, *Bethsaida*, and *thou, Capernaum*." "O, Jerusalem, which stonest the prophets and killest them which are sent to thee." To the Jews He deliberately said, "Ye are of your father, the devil, and his lusts ye will do."

How are they mistaken who adopt euphemistic, smooth-sounding, toothless, powerless words to describe what God, in unmistakable words, calls sin. Vague, indefinite, unspecific preaching will not bring the agonizing throes of old-fashioned conviction for sin. How, through vain conceit of learning, traditions and opinions of men is the counsel of God made of none effect — powerless! We are reminded of one of these worldly wise preachers, who said to his elite, cultured audience, "If you do not repent you will go to the place which I have too much selfrespect to mention before this cultured audience." Christlike, direct, specific preaching may grate on refined sensibilities and shock cultured ears, but they had better be severely shocked than damned. Nothing is a greater menace to the progress of His kingdom than the compromising, man fearing, gingerly manner with which the

awful fact of sin is dealt with in many modern pulpits. How often we are informed, "The ordinary preaching does not trouble me, but when I go to the holiness camps and revivals my conscience is troubled; I lose sleep and appetite and feel dreadfully unright with God." The explanation is in the direct, Christlike, apostolic method of pointed preaching. "Repent YE: *Ye* crucified: YE have slain: *Thou* art in the gall of bitterness and bond of iniquity: YE shall all likewise perish except *ye* repent: It is not lawful for THEE to have her."

III.

Christ never learned how to preach so as to offend none. Whoever will be God's preacher may as well know at the outset to preach the preaching that God bids him will mean opposition and offended hearers. A holy life and ministry, by virtue of their nature, antagonize sin and stir the devil. Mr. Wesley's rule for determining a successful sermon was, "Is anybody made angry?" His sons repudiate this rule and seem to think the more they please the people the more successful they are. *Jesus offended his hearers.* They sought to kill Him. Led Him out to the brow of the precipice to cast Him down, and said He had a devil, after one of His searching messages.

Christ, however, provoked little or no opposition until He was baptized with the Holy Ghost, and in a new sense spoke in the synagogue as His custom was. This time there is

a "searching, penetrating unction in His speech which cuts His hearers to the heart" and results in the arousing of their anger and their leading Him out to the brow of the hill to cast Him down. The Baptism of the Holy Ghost and the consequent tongue of fire and *OFFENDED HEARERS* seem to go hand in hand. The Disciples had little opposition, comparatively until their reception of the Pentecostal Baptism. Then there was *furor, tumults, arrests, imprisonments, threats*, and commands that they *speak no more*. The writer spoke many times in a certain church, and almost invariably with warm commendation and compliments, before he received the sanctifying Spirit, and then the aspect was entirely changed. They were offended; "He has joined that holiness propaganda; too bad, such a promising young man has lost his influence, and his mind' (very kindly)."

But, brethren, because the time has come (as a Methodist Bishop said) when they will not endure sound doctrine, are offended at it, is no reason we should not give it to them; whether they will hear or forebear, we must to keep God's smile on our hearts, declare the whole counsel of God. If we mean to follow Jesus in the use of the anointed tongue of fire, in testimony, prayer, and preaching, we will have offended hearers, must have them, *and as long as we maintain this result in our ministry there will be no danger of compromise*. Let none suppose he can so wisely present the doctrine of the holy life as to offend none. If so, he has learned what Jesus

and the apostles and reformers never learned and what, please God, the writer of this exhortation never wants to learn. "Woe unto you when all men speak well of you." "From that time forth many of His disciples went back and walked no more with Him." They were offended at Him; "Knowest thou not that thy disciples were *offended at thee*?" Surely if any one could so wisely and judiciously preach as to commend the Gospel to all classes and offend none, Christ ought to be that one. But this He never succeeded in doing. He antagonized the world and unspiritual church and had their hatred. "Me it hateth because I testify of it that the works thereof are evil." It is not superior wisdom or tact or resourcefulness or judiciousness that preaches so as not to offend, but man fearing temporizing compromise oftentimes. His warning "Woe" is given all who so do.

IV.

He was God's Mouthpiece. "Whatsoever I speak, even as the Father tells me so I speak." "I speak not of myself, but the Father dwelling in me He doeth the works." "He gave me a commandment *what I should say and what I should speak*." "He whom God has sent speaketh the words of God." To all who would be His representatives He still, as in the days of old, says, "*Hear the word at my mouth and give them warning from Me.*" "All I command thee, thou shalt speak, di-

minish not a word of it," keep back none of it, declare the whole counsel of God whether they will hear or whether they will forbear." "Eat the book, digest it, preach it; multiplicity even of good books make a famine for the pure word of God. Preach the word, it is quick and powerful, the chosen power of God to salvation: the sword of the spirit, the hammer to break rocky hearts in pieces, the fire, to burn conviction home. O, be not wiser than Jesus, be not above preaching the simple story; shun science, philosophy, vain conceit, wisdom of words, lest the word be made void.

WALKING AS HE WALKED.

CHAPTER XI.

“Follow Thou Me.”

We have often heard people sing lustily:

“Where He leads me I will follow,
I’ll go with Him *all the way*.”

Through the *judgment hall*, where He is misjudged, misunderstood, miscondemned; and through the *garden Gethsemane*, where great agony comes on Him till He sweats drops of blood, and to dark *Calvary’s brow*, they promise to go, where the darkest tragedy of history is enacted — the Son of God suffering most excruciating, convulsive, terrible agony.

And we have heard that other hymn thoughtlessly sung, which makes so many promises of loyalty and vows to God of what they will do:

“I’ll *go* where you want me to go;
I’ll *say* what you want me to say;
I’ll *do* what you want me to do;
I’ll *be* what you want me to be.”

and as we have observed, we haven’t seen much “*following where He leads*.” When He would lead through

"*Judgment Hall*" rather than go as promised they seem unwilling to be judged peculiar for His sake because of an out and out stand for Him; and scarcer still is the number who follow Him in Gethsemane's inexpressable prayer agony; no, every man goes to His own home and sleeps soundly while Jesus goes out alone into the mountain to wrestle with the powers of darkness in high places; or up a great while before day and out into the desert place to renew the conflict. The great mass who name His name know so little of fellowship with His sufferings; they know practically nothing of watching with Him even one hour — *one sixty minutes!* He must with sad tone of reproach say to them, "What, could ye not watch one hour with me?" Ye, who, Peter-like, have so loudly and publicly protested your love and loyalty, do you know so little of my mission as not to watch with me in *prayer-conflict* with spiritual wickedness in heavenly places *one short hour?*

And when it comes to *following Him in bearing His cross* to the place of crucifixion, how few are willing! Sentiment considers those who do erratic and peculiar. Pity thyself! Far be it from them to suffer! How few self-indulgent modern Christianines and Christianettes realize following Him in bearing the cross is a condition of discipleship. "*If any one will come after me let him bear his cross daily.*" "*If any man will follow me let him deny himself.*"

Then those who are *saying* what He wants them to say are sadly in the minority compared to the great

majority. Their conversation would then be so different. "In heaven, seasoned with salt, administering grace to the hearers." spiritually helpful; but, no, it is of business, people, things, events, fashions, almost exclusively.

When going where *He wants them to go* comes in they seem *contrary* and go in the opposite direction. ("*It is of little avail to sing, 'I'll go where He wants me to go,' and then turn and go in the other direction.*") They go to card parties, dances, theatres, Sunday excursions, baseball, etc. If they really would follow Him He would lead them out seeking the lost at home and to the broad mission harvest field, or send others in their stead.

Then if they would *do* as He wants them to do, there would not be the wide divergence between their profession and practice. Their practice does not seem to be like Jesus would have it — instance business, buying and selling, wages paid — it would be done in His name, according to His Golden Rule standard and not according to world's rules, standards, habits, maxims and customs, and ways of doing business.

And finally if professors would *be* what He wants them to be, "there is an amazing catalogue of 'bes,' " — "Be kind, be tender, be gentle, be loving, be forgiving, be diligent, be discreet, be happy, be transformed, be patient, be of good behavior, be filled with the Spirit, be holy in all manner of living," which are little in evidence.

As one hears these professions, promises, and vows of loyalty sung to God, and observes the wide difference in life, he is led to serious reflection: Either they do not realize what they promise or they are singing deliberate falsehoods. The writer was led to serious reflection on the matter and it came to him he believes as a suggestion from God, to carefully study the life and teaching of Jesus to see what following Him really means. So he "searched with the object of saving his own soul and determination not to shun *following Him all the way*, though in some places the road might be rough and stony. He saw profound depths of meaning in the brief command, "Follow me," given His disciples at the outset of His public ministry. We want to put our personal testimony here to His glory, we found no shrinking as the conditions bore down on us firmer and stronger; and as we followed closely our hearts kept asking, "Master, where dwellest Thou?" and He replied, "Come! come on, and keep coming on, and you shall see, and continue to see, how precious to follow the beloved of the soul."

But what does "*Follow Me*" imply?

I.

Stop Following Someone Else!

Men naturally follow the Prince of Darkness. "Ye are of your father, the devil, and his lusts ye will do." We are all by nature children of wrath, and in our native unregenerated state have no claim whatever on the

Fatherhood of God. *This Satanic domination must be recognized, painfully realized, and repudiated, renounced forever.* As Gordon says: "Thy kingdom come, means thy '*King*' also come and rule over me. It also means 'the other kingdom (of Satan) and *king* go.' Thy will be done implies the other will (Satan's) be undone." And "*Follow Me*" necessitates, *stop following him!* Not only satan, but all his emissaries interwoven throughout society — his habits, manners, maxims, practices, customs, fashion, follies and pride. Not only "love not the world, but neither the things that are in and of the God of this world." The mere "friendship of the world is enmity to God." "Ye cannot serve God and mammon." Ye cannot follow God and Satan at same time. "*Follow Me*" means *farewell to the world — the old companions haunts, vices, and associations.*

II.

Surrender of Legitimate as Well as the Sinful Essential.

Oftentimes *following Him* not only necessitates cessation from following the *positively evil*, but also much that is lawful and good. The disciples who first heard this command immediately left their ships, fishing, mending nets, following receipt of customs and other legitimate occupations to be in His best will. Still others can best follow Him by pursuing legitimate callings *as unto Him*. Whatever good or bad in the way of following Him must

be renounced. *Some will possibly find it easier to let the evil go than to relinquish the good.* For example, the writer came to grief several times in the pastorate which was as commendable and praiseworthy for him as others. He would appreciate being at home with loved ones too if it were God's best will. This he tried and God permitted it; it was His will permissively, but not His best will. There was a sense of condemnation and restlessness. Scripture describes accurately his feelings: "He gave them *their own* desire, but — sent leanness into their (his)souls." We relinquished our own *desire*, forever gave up that which was desirable, pure, good and lawful, and launched far out by faith into God's best will and experienced a rest and fellowship most precious; besides utter freedom from anxiety about open doors and remuneration. God blesses now in his ministry as He did not formerly; becoming to him everything relinquished; "He maketh all his appointments;" (providential open doors) and thus takes the place of bishop and presiding elder, and supplies all his needs (Phil. 4:19) and thus becomes his board of stewards; besides unlocking the Bible to his mind and giving messages much easier than formerly.

We must die to lawful and good as well as sin when it hampers us from following Him closely. Paul recognized this principle: "Have we not power to lead about a wife as Peter?" No sin in this; lawful, ordained and approved of God, yet to be unencumbered and free to un-

dividedly give his time to God's work was judged to be the best will of God for him."

"God has His best things
For the few who dare to stand the test;
He has His second choice
For those who will not have His best."

We must die to anything, pursuit, or person, though as dear as a right eye or arm, even though not sinful, which hinders from following where He leads. "If any man will come after Me let him deny himself and follow Me" — Not merely his bad self, but his good self! Bishop Taylor's sacrifice of seven years from his family, in the wilds of Africa, illustrates this principle. It is as right for the Evangelist to make and settle in a home with loved ones as the pastor or teacher, only to do so he would miss his calling, get out of God's best order, and the work he has greatest affinity for, adaptability to, and efficiency in. It is the testimony of those who have made this mistake that God would not bless their labors fully: only in line of co-operation with His revealed will for one's life work is greatest success given!

John Wesley recognized the necessity of this death to good and lawful things and had an understanding with his intended previous to marriage, that he would not travel one mile less, or preach one sermon less, when they were married. In other words, to follow Jesus he would forego everything, even delights and comfort of home and loved ones. His brother Charles was thought, by him, to have

lost somewhat in effectiveness and usefulness, and even in personal joy, because he allowed love for home and domestic cares to keep him from going afield as formerly.

Still it may be said of many choice servants of God, "He has married a wife" and, therefore, cannot *go* out into the larger field of sacrifice and usefulness. Said a sister in our hearing, "If I spent half the time in communion with God I devote to my husband I would be farther along in the Divine life; God has shown me this hinders me in my quest of sanctification. God shall henceforth be first." She was soon "filled with joy and the Holy Ghost."

"Is there a thing (or person) beneath the sun,
That strives with thee my love to share;
Ah, tear it thence and reign alone,
The Lord of every motion there."

There is still such a thing as *choosing your own sphere*, rather than have God's choice; of having your own desire, but with it a consciousness of not being at your best for God! "*Dear God, you choose for me; I choose what you choose.*"

III.

We Are to Follow Him With Pure Motive.

For what He *is*, and not for what He *gives* us. Our affection is to be purely for Himself alone, independent of what He bestows. Those who followed Him for loaves and fishes, or for remuneration, merit His re-

proach: "Verily ye follow Me not for the miracles which ye saw, but because ye did eat of the loaves and fishes. Labor not for the meat which perishes, but for that which endures unto everlasting life." He has nothing to offer men but Himself. Foxes have holes and the birds of the air have nests, but the Son of Man hath nowhere to lay His head." He has no houses, lands, or dignities, to bestow on selfish followers. Yet those who leave all and follow Him for love's sweet sake have the assurance: "No man hath *left ought for 'MY sake'* and the Gospel's but he shall receive manifold more in the present time, houses, lands, friends, mothers, brothers, sisters, *with persecutions*, and in the world to come, life everlasting."

IV

He Lets Men Know it is Not Easy to Follow Him.

One said, "I'll follow Thee whithersoever Thou goest," He replied discouragingly. Men's minds need be dispossessed of the sentiment following Jesus is a flowery bed of ease affair.

"We may spread our couch with roses,
And sleep through the summer days;
But the soul who in sloth reposes
Is not in the narrow way."

Moody was once accosted by an admirer, who said, "You seem to have such a good experience, I would give the world to have an experience like you have." "That is just what it cost me, my friend," was the pointed re-

ply. *The lofty attainments of those eminent for piety are looked upon as desirable in the abstract, but the number who count the cost and pay the price for such experiences are few. They would gladly follow Him and the world too; serve God, if only man may have some service too; love God and the world too; be some unworldly and some worldly; give up some certain things which they care little for if only they may reserve others which they care more for; save their souls if only they may at the same time gain the world; things which Jesus declares NO man can do! "Ye cannot! ye cannot! Ye cannot serve God and mammon;" no man can serve two masters; he will hate one and love the other, or, vice a versa; the friendship of the world is enmity to God; whosoever, therefore, will be the friend of the world, is the enemy of God. To follow Him Jesus taught men must either give up one or the other!*

He Never Lowered the Standard to Secure or Keep Mere Joiners.

The rich young ruler, on learning the conditions, went away sorrowful. Did not pay the price. Jesus did not run after him and lower the standard: "Wait, I'll see if I can't make a special condition in your case. Though our church condemns secrecy, tobacco, pride, and worldliness, we may be able to let you in; you are well off financially and would be such a help." No, sir! Never! He did not say, "I'm sorry the conditions offend you.

I'll confer with the board and see if we cannot make special conditions for a man of your wealth and social standing. Our founders were not wise in framing conditions of membership. They were not advanced thinkers or men of breadth of culture or progressive. "Never!

On another occasion a host of His disciples were *offended* at Him when He preached a close sermon on advancing in the Divine Life. "And from that time forth (i. e., revelation of a deeper lesson) many of His disciples turned back and walked no more with Him." They said, "*This is a hard saying, who can bear it?*" "He preaches at *us*" — (disciples, as though *we* needed teaching). When they left off following Him He did not run after them, beseeching them to return, and apologize for offending them! Nay, rather, taught them the blessedness of those who are not *offended* in Him when He reveals the truths hitherto *kept from them* because they were unable to bear them. Looking at the departing disciples, He simply turns to the twelve and says, "*Will ye ALSO go away?*" "You may if you will." If men do not approve His standards He does not change to suit them.

V.

Again, Following Him Was Taught to be Continuous.

The disciples *left* their nets and, "*going on from thence,*" they continued with Him. "If ye *continue* in my word then are ye My disciples indeed." No doubt this has

reference to continuance which leads to freedom indeed from sin, but there is a very decided sense in which these words apply to the most spiritual after heart purity. To the very end of probation we have the power to cast away our confidence, apostatise, draw back, and make shipwreck of the faith. "If any man *draw back* my soul shall have no pleasure in him." The power is with us to *draw back* or *go on*. We make the choice in either case: "If ye continue." "If thou continue, otherwise thou shalt be cut off." The revelation of His requirements to His followers is gradual; not all given at once.

We fear many who have enthusiastically started following Him, spreading palm-branches, and cloaks with loud hosannas of welcome, are like the man who invited his friend to enter his home and told him to be perfectly at home; from kitchen to garret he was free to roam. Taking his host at his word, the guest saunters into the kitchen; but soon observes by the look of unwelcome interruption on Bridget's face he was not wanted there. Going from thence to the drawing room, where the daughter was entertaining her lover, he readily saw by their expressions "two is company here, three is a crowd." Next, to the study he goes; here his host gave him a look which clearly indicated he was busy then and preferred not to be interrupted. So Jesus is invited: "Come in, Lord, make yourself at home. I give you the keys; go from cellar to garret and enter the secret closets." Then once He takes us at our word and commences exploration

from cellar to garret He is pained to see the tell tale wincing as from secret chamber to skeleton closet He goes; or as He requires for His use some especially prized chamber of our hearts. O, God, for honesty to see ourselves as we are!

The unknown future is in His hands, and is only known a step at a time. Concerning it, He says, "Thou knowest not now, but thou shalt know hereafter." He has *many things* to say which at the outset we are not able to bear, howbeit "*as we are able* He speaks the word unto us." Here many prove as the hearers who joyously and emotionally received the word, yet *by and by*, after a little, when persecution or affliction arise because of the word, they are easily offended. As one said in our hearing, "If I had known this church would require that of me I would not have joined." Sad is the number who, on discovering the conditions of continuing, turn back "from that time and walk no more with Him."

The writer had this lesson of *continuity* vividly impressed on his mind in the reception of the experience of sanctification while riding a bicycle. The Lord whispered to him through this bit of symbolism the similarity of the two experiences — *in either case he must keep "moving on" to retain the experiences, or fall off!* He has since discovered what was received in the moments of regeneration and entire sanctification, at the altar, while giving the desire to *continue* with Him, do not do the continuing; he must choose and will His will in each

duty imposed. The promise to do all His will in the *unknown future* as revealed, did not do it without a deliberate volitional act. Following Him necessitates continuance: “If” ye continue — “then” ye are my disciples.” *Continue in His word; continue walking in Him as ye received Him; continue with Him in His sorrow; in His agony; in His burden for the world; in His deeper intimate communion with God; in His sacrifice; in His self denial; continue with Him in His uncompromising attitude toward and reproof of sin; in His love for the church general, wherever found, of whatever name; in His sacrifice for its purification; in His persecution for righteousness’ sake; in antagonism from church and world because of unflinching testimony against their evil and hypocrisy!* In short, follow wherever He leads.

VI.

Following Jesus Necessitates Acceptance of His Teaching.

He opened His mouth and taught them. *Those who accept His doctrine only are true followers.* They could not follow Him unless they partake of His life, so He early taught to hunger and thirst after the “filled full” and satisfied life and the blessing of “Heart Purity” as the grand preliminary condition and qualification to the reception of the *many subsequent things He had to say to them*, among which were things hard to be understood

and which frequently turned back the surface hearers and left the real disciples still following on, undiscouraged, cheerfully, counting all but loss to be with Him. He taught them poverty would as likely be their lot as loaves and fishes; if they were following for houses, He had not even "where to lay His head;" When every man went to his own home Jesus went to the Mount of Olives. So poor was He, not even a "Life Insurance Policy" was left to cover His funeral expenses. A tomb must be donated. He only left His clothes behind; *used up every energy and possession for God!* Oh, how few, even of those who claim to "*wholly follow*" Him follow His example of self denial. We read their thoughts now. But don't you believe in laying up for your children and old age? Yes, relatively. But we especially believe in unstintingly *laying up treasures for Eternity!* Our observation confirms the fact many will be the surprises, when in *that day* the discovery is made we laid up for children and old age, but comparatively little for Eternity! It may seem harsh, but Mr. Finney said, "O how quick will such faithless stewards be in hell!" Instead of extending His kingdom, willed to dissolute dissipated, godless, and worldly children! There are a few noble exceptions to the general spirit of money loving prevalent. *Wesley left nothing over he could control; and said if anyone found any money remaining in his possession beyond royalties which might accrue from the sale of his books, let him say John Wesley died a thief and a rob-*

ber! No doubt his covetous, avaricious, stingy followers will say, Mr. W. was peculiar, eccentric, odd; but the "*great day*" will reveal! The writer knows a blessedly sanctified man who formerly was a drunkard and spent all in dissipation and sin; when converted and sanctified and led out of fifteen hundred dollars' debt, consecrated *all* to God but his expenses. Said he, "I gave the devil *all* and now I would be a common white man if I gave God, who saved, sanctified, and blesses with unspeakable blessings, *less* than I gave the devil." The reason why he is like a pleasant, smiling morning in May, or wears a broad, sun flower smile and sings, prays, praises, rejoices, and gets blessed night and day, is not far distant to see. *He gets so much out of it because he puts so much into it!* In sixty-five thousand miles travel we have not met his peer for spiritual joy. There's a reason.

* * *

His Teaching, Summed Up, Embraces:

"*Blessed* when poor in spirit" and mourning; *leaping* for joy when persecuted for righteousness' sake; *influence* preserving like salt; *light* shining before men glorifying the Father who is in heaven; *righteousness* deeper than Phariseeism; *reconciliation* with God, and man as far as possible (go to thy brother who hath aught against thee, unless he be insane or irresponsible); *freedom* from *adultery* in thought and act; *parting from sin*

though as dear as the right eye, hand, foot, or arm; *no* divorce except for one cause, viz., adultery — not for every little incompatibility of temper; *no sinful anger*, getting back at offender, or eye for eye and tooth for tooth spirit; though there may be righteous, legitimate anger without retaliation; *charity*, love for God, enemies and neighbors; *give; forgive*; perfection of Love (Mat. 5:48) as a means to help keep other instructions given, and without which no one can follow Him. *Those and only those who embrace, know, do, and live His commands can be said to follow Him! Ye know these things, "Happy are ye if ye do them!" "He that keepeth my commandments he it is that loveth me."*

* * *

To follow Him is (*in spirit, at least*) to take our place alongside of the *stoned* prophets and Stephen; *beheaded* John Baptist; *beaten* Paul; *martyred* fathers, and the *crucified* Christ. It is to follow in footsteps of that illustrious company of "*Inquisition Saints*" who were burned, crucified, beaten, and devoured by wild beasts for a spectacle of men and angels of whom the world was not worthy. It means the rack and arena and stake illuminating the royal gardens to satisfy the morbid mind of a tyrannical and cruel emperor; *catacomb* worship in obscure places and halls. It means to follow the glorious company of reformers, Savanarola, Huss,

Luther, Ridley, Latimer, Wesley, Finney: It means persecution, heaviness, tears, sorrow, sweat, toil, night vigils, fasting, lonely mountain nights, prayer agony, blood sweat, desert place wilderness, Satanic conflict; keen hatred of the world and unspiritual church, and fickle friends; opposition of loved ones; variance of own household. It means plots against life; carried to the brow of the hill; enemies lying in wait; conspirators tempting; spies seeking to catch Him in His speech; misunderstanding, misjudgment, maligning, misquotation, misrepresentation, false accusation, false witnesses rising up against you, bearing false, cruel testimony. Loneliness, weariness, slander, reproach denial of every good in you (He hath a devil and is mad). Patmos' lonely isle; narrow basket escape; inner dungeon; firey furnace; lions' den; the judgment hall; buffeting, spitting; stricken by rods, palms of hands, burly fists; crown of thorns; nail-pierced hands and feet; cruel cries of, "Stone Him!" "Cast Him down!" "Crucify Him! Crucify Him!" Impaled on the cross, lifted up, put down with sickening thud; lacerated nerves, throbbing pulse, bleeding brow; jeering, taunting, rabble; bloodthirsty Jews and rude soldiers; gall to drink; pierced side, broken heart, *Death!* Dear reader, as He speaks, "Follow thou me," in lieu of all this, does your heart still say, "*Master, I will follow Thee whithersoever Thou goest?*" "Lead Thou me on; I have counted the cost, paid the price, and am *going through.*" Blessed is the man who so says.

He shall have manifold more in this present time (especially the joy of the Lord as his strength and pay) and in the world to come, Eternal Life — “Always to be with God in the ‘City of God’ with streets of gold, jasper walls, gates of pearl, God and the Lamb its light, angel harps, golden crowns, choir no man can number with melodious voices like the sound of many waters, singing the song of Moses and the Lamb; with the society of angels and the spirits of just men made perfect. These rewards are for those *who follow* the Lamb whithersoever *He* goeth for what *He is*, not for rewards, loaves and fishes, or human applause.

VII.

Finally, *Following Him is Personal, Individual.* Whether anyone else does or not. “*Follow thou me.*” “What shall this man do?” That, in plain English, is no affair of yours; look out for A. No. 1. Follow *thou* me! What is that to thee? If others and the world imperil their souls, “Follow *thou* me.” But, Lord, my wife is pesky and environment is not good. Still, “Follow *thou* me.” What shall this man do? How much modern Christianity is governed by “Public Sentiment.” What it does, they do. What it condemns (though God commends) they refrain from. Its question is, have any of our rulers or leading men believed on Him and embraced His teaching? What is that to thee? “Follow *thou* me.” “Look off unto Jesus.”

WALKING AS HE WALKED.

CHAPTER XII.

His Tolerant Spirit.

When Jesus heard it, He marvelled, and said to them, that followed, "Verily I say unto you, *I have not found so great faith, no not in Israel.*"

Jesus recognized and rejoiced in faith and character, wherever, and in whomsoever found, though not of His church (i, e., the Jewish church). "*I have not found so great faith, no not in Israel.*" I have found greater faith and character in this Centurion than in any of the members of our church! No greater illustration of His tolerance than that couched in these brief words.

He continually rebukes His disciples for lack of faith; "O, ye of little faith." "Slow of heart to believe." "Where is your faith?" "How is it ye have no faith?" "Be not faithless, but believing." But never commends them for faith. Remarkable, though He *condemns* His own disciples for unbelief He recognizes and compliments the Centurion and the Syrophoenician woman, though outside of His own church, for their faith; — no matter where they belong if they have faith. Faith pleases God, without it it is impossible to please Him.

The modern of this incident would be, "I have not found so great faith, no not in all the B., P., M. E., F. M., or P. N. churches." To further rebuke their narrow, bigoted intolerance He said, Verily I say unto you, "*that many shall come from the East and West and shall sit down with Abraham, and Isaac and Jacob in the kingdom of heaven. But the children shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.*" He addressed these words to those who thought they were orthodox and others heterodox, that theirs was the true church while others were heretics; to those who according to their light and privileges ought to be the children of God, but because of sectarian narrowness and blindness, miss the mark and shall be cast out while many whom they despised as heretics shall, to their surprise, sit down with the patriarchs in the kingdom of heaven.

O, this dread monster of bigotry and intolerance which blinds sincere souls into believing a lie! Said a member of a distinctive sectarian holiness church to the writer, "I was taught to think no one was saved or right outside of 'us.' " But this same girl under searching truth had her eyes opened wide to see she herself was not right, and publicly confessed to wrong feelings toward every member of her church. She imbibed the idea membership in a radical church, shouting and demonstration, would cover a multitude of sins; and as long as she could demonstrate that was the main evidence of righteousness, even though her heart had wrong feelings toward others.

The only way a man can keep favor with God is to view the church and world as He does: "*God so loved the world that He gave.*" "*Christ also loved the church and gave Himself.*" The provision is world-wide and (true) church-wide, "The grace of our Lord Jesus be *with all them* that love Him in sincerity" was Paul's attitude on the question.

Other sheep I have which are not of this fold. Them I must bring." Who will help Him? "Lovest thou me? Feed my sheep;" of whatever name, wherever found. Alas, it is not club, abuse, or knock them in the head, find fault and nag at them, but *feed them!* Alas for those who cannot obey this command because, "*they do not belong to our church.*" What must the great, loving Shepherd think of such a state of heart. He would bring them, *must bring them*, and wants helpers, but they cannot because of inability to see any good outside of their little church.

Jesus did not ask the Centurion what church he belonged to or if he would come into His church as a condition, before granting his request; in fact, He seems careless where he belonged, only concerned with granting the blessing he sought. Said a preacher to us, "If you will guarantee to do all in your power to get the converts to join *our church* I will engage you as Evangelist." We replied we will do our utmost to get them to God and encourage them to go where God leads them for a church home. Rather than let them be saved through his

church and then join some other, they might go to hell. "We will not have the meeting." What consummate folly! The Evangelistic gift, "Inspiration," informs us is to edify the whole body of Christ. Not the Methodist, F. M., W. M., Pres. Bap., or Nazarene members only, of His body, *but the entire body of Christ.*

Some feel "Interdenominational" holiness work as applied to the older denominations is a misnomer — as the denominations at large have practically nothing to do with it, the officials treating it very gingerly and in many cases frowning on such work. Granting such largely may be the case, still *such work is essential among the numerous branches of the holiness work. They are in many cases as distant from each other as other churches are from them. See the personnel of many holiness church camps!* And those who do not belong to them, though having gifts to develop the saints, are conspicuous for their absence, the evident reason being, "*He follows not with us.*" This works also the other way. It should not be so in either case. There is no more justification for a Methodist holiness professor being churchy and sectarian than for a distinctive holiness church man to be so. God speed the day when men will be called not because they belong to this, that, or the other wing of the movement, but because God honors them.

"*It is holiness, not the profession of it, that wins.*" Twenty-one factions in the movement — separations, divisions, factions, schisms, wrangles, law suits, railings,

accusations, quarrels, boisterous argument, contention, bitterness, bigotry, undue sectism — *all while professing a grace which, if possessed, would make these things impossible!* We hoot at the idea of union of other denominations until a great spiritual change takes place, but are we any nearer unity than they? We profess the blessing which makes one. Why are we not one? There may be local and geographical and financial hindrances, but should we not be one in spirit? *Should we not cease setting our holiness brother at naught because he does not follow "us?"* or belong to our church?

We do not mean to parade faults of our people, nor insinuate conditions portrayed are the rule; they are the exception — *but we know these conditions exist to a sad extent and, seeing with an impartial eye, our hearts are burdened for the cause.* With Paul we lodge our protest: "Brethren, these things ought not so to be," — *in the name of holiness!*

Personally we rejoice in every God honored agency and organization which is spreading the precious truth, and find equal joy in laboring with all to push this great work.

* * *

He Followeth Not "Us!"

James and John observed some one casting out demons who did not accompany Christ as they did. They thought surely his work must be spurious, because "he

followed not 'us;' " he does not use our methods, nor have our shibboleth, therefore he cannot be in the right spirit." Musing thus, and inflating themselves with their own perfection in the Master's work, to the exclusion of all others, on the impulse of the moment they "forbade" him. We can imagine James and John saying, "See here, you are unauthorized to do this work; you have not been taken into full connection yet; you are merely an amateur; thus work is only to be done by fully ordained men like 'us.'" They then went to the Master and told Him, We met a man casting out demons in Thy name, and as he did not do it just in our groove, we "forbade" him, because he followeth not "us."

Jesus read their hearts, saw the jealousy there, and for all time gave a stinging rebuke to the narrow spirit of bigotry: "Forbid him not, he that is *not against us is on our part!*"

James and John were rightly named "sons of thunder," or "thunderers." They wanted everything done in a stormy fashion. On another occasion, when the Samaritans refused to provide entertainment for their Lord, immediately they requested permission to burn them up. Again Jesus administered a severe reproof: "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them."

There are many today in our Lord's ranks exhibiting the same narrow, bigoted, unsanctified zeal James and John showed on the above occasions. They are frequent-

ly overheard in prayer thanking God there are a few, meaning themselves, of course, who do the Lord's work to perfection; all others, who, like the lone man who went about unostentatiously, casting out demons and doing all the good he could, are branded, "He follows not us," and looked upon askance. They forget, as Dr. Upham has said: "It is not the man whose external manifestations are calculated to attract attention that is filled with the Holy Ghost to the exclusion of others." "They are so outrageously wedded to their own creed and religious system that they would rather let sinners perish than suffer those who differ from them to become instrumental in their salvation." Even the good done by others is denied or suspected as being spurious, because "he followeth not us." This spirit is despicable when seen in the nominal church, but, alas, there is much of it seen and heard among the various holiness churches. One branch tells us all holiness outside of "us" is spurious and popular holiness. Another says of the one mentioned, "They have gone to seed on externals." Still another thanks God that they are not as other holiness churches, and that there are still a few, meaning themselves, who have the real "full gospel."

Other branches are showing what churches can do when run on "real Holy Ghost lines." *Still others feel they have kept the main line of "holiness to the Lord" by loyalty to their respective churches.* Each holiness church may have points of excellence above the rest, but it is

surely no part of holiness, which invariably produces great humility, to boast of that superiority. Another has severed his connection with all sects, holiness and otherwise, and bitterly denounces them all; when lo, around him have sprung up followers and adherents, with their chapels, hymnals, periodicals, etc., just as other sects, and they are as "secty" as the other sects they so bitterly denounce. "Oh, that we could see ourselves as others see us!"

The tongue's movement, from its lofty pinnacle, thanks God for the real Bible evidence of the baptism with the Holy Ghost; others have only a theoretical evidence. Jesus prayed for the sanctification and unity of all His disciples, so that the world might behold and know God had sent Him as its Saviour.

Time was when the holiness people lamented the lack of unity and brotherly love in the nominal churches and exhorted to holiness as the panacea for these ills; but alas, among us, brethren, is clearly seen, zeal for our movement, our church, or our shibboleth, which transcends zeal for God.

How frequently we find holiness professing Christians with positively no interest in the work done outside their little sect. And when there is seemingly a work of grace done in a community through other distinctive holiness instrumentalities, they boldly speak disparagingly of it, because it was not done their way. Thank God there are many agencies and accessories at work for the sal-

vation of men that "follow not us." "God's love is broader than the measure of man's mind;" broader than our creed, or our way of doing things.

Many in the holiness ranks have lost the sweetness of "perfect love," and are now blistering the poor churches and everybody else that "followeth not us." Oh, beloved, we lament the dearth of spiritual life and power in the nominal churches, and in some of the distinctive holiness churches, too, but can we not forbear with them as God has with us? God loves the world and the worldly people in the churches, and designs to win and spiritualize both. *Surely a harsh, rasping, denunciatory spirit will convince no one, in the church or world, of the superiority of the perfect love we possess.* So far as superior power manifested by those who are blistering every one who does not jump, shout, and dress as they do, is concerned, it may appropriately be said to them, "What do ye more than others?" They meet together and men's lives are not changed, and so do you!

Some have been cast out of the churches because of their profession; others have left, have felt God called them to leave; and then have made their personal leading a standard for all others in the experience of holiness who feel called to remain in the churches. Now, beloved, if you were called out we bid you God speed. But do not denounce those who feel God would have them stay on the firing line and shine on the poor benighted ones who so much need the light.

A brother minister in a distinctive holiness church said he could not stand it to preach in the nominal churches, he would tear them all to pieces. He forgot John Wesley's advice, "Always draw and never drive." Holiness should not make us huddle among ourselves in a bunch and shout back and forth to each other and confine our love and operations to the few who profess that grace. Monasterial holiness is a very low type. "I pray not that thou shouldst take them *out of the world*." In the world and not of it. In the church also are many and yet having no fellowship with unspiritual things therein. O, brethren, let us remember those immortal words of Wesley: "The whole world is my parish," and adopt them; and Paul's, "As we have, therefore, opportunity, let us do good *unto all men*," and with malice toward none and charity for all, see in all candidates for the benefits of the atonement. There are many devout Corneliuses in almost any Evangelical church, who are walking conscientiously in all the light they have, waiting for the messenger of the Spirit-filled life to come.

But then those who want all to "follow us" continually flaunt in the faces of the few who are crying aloud with trumpet tones against the ease in Zion, "Your work is all lost — soon backslides, or is killed out." This can be said of all churches. It is not a matter of surroundings with all (though it may be with some) so much as it is "God in us." He has kept souls blameless in the fiery furnace, in the den of lions, in the inner dungeon, at the

stake, and on the rack, and still, wherever His Providence calls us, His grace is sufficient, and we can stand; and stand therefore; and having done all, stand. Let them alone. Do not rob them of the little leaven they have, but bid them God speed.

WALKING AS HE WALKED.

CHAPTER XIII.

Life and Light.

"In Him was *life*; and *the life* was the *light* of men." — St. John 1:4.

Influence and power are always resultants of *inner life*. Jesus could say, "I am the light of the world," because He confirmed this statement by His life; because His inner life was right. Life first, then light. "In Him was *life*; and the *life* (in Him) was the *light*." Life, — Light! The reason for little light, power, and influence, emanating from one's life, is invariably, a defective inner life.

Of paramount importance in the preparation for the work of the ministry and Christian work is the *inner life* of the worker. Other things are of secondary importance; such as general culture in the arts and sciences. One may be ever so proficient in all of these and yet fail to be a truly spiritual, soul-helpful preacher. After all, the power of the preacher is according to the life within the preacher. "*The spiritual influence of the preacher in the long run is in proportion to his life.*"

An old minister once said, in delivering his charge to a young preacher, "Young man, you are called to this church, not in the first place to make so many pastoral calls, or to preach so many sermons, *but to live among the people the best life you can.*"

Spiritual Power is Always in Proportion to Life.

It must be so, it could not be otherwise; the reason is not far distant to see: God only witnesses to truth. If He bears witness to a wrong life He becomes partaker of evil. This may account for the chill some testimonies, demonstrations, prayers, and sermons put on a meeting. God withholds His approval because the *inner life* displeases Him!

Did you ever notice in what connection God is said to be able to do exceeding abundantly above all we ask or think? Listen! It is according to the power that worketh *in us*! According to our *inner life*!

God gives us His ideal preacher in Malachi: "For the priest's lips should keep knowledge, and they should seek the law at His mouth; for the priest is the messenger of the Lord of hosts." The law of truth was in his mouth. "He walked with God in peace and equity and did turn many from iniquity." Here the connection between *inner life*, and turning many from iniquity is clearly seen. *God recommends and uses a right life.* "This is my beloved Son, *in whom I am well pleased,*" — (His life was right) now comes God's recommendation, "Hear Him!"

This may be said of all lives which please Him; e. g. "Hast thou *considered* my servant, Job?" When the inner life breaks with God, this form of power ceases.

Like Preacher, Like Sermon.

It is said a *sermon is the expression of a personality*. Or it is an expression of life such as *in* the personality of the preacher — "a living, pulsating message coming out of the life of the soul of the preacher." Out of the abundance of the heart life, the preacher preaches. The sermon gives away his inner life, and what he *is* speaks so loudly that what is said cannot be heard. Henry Ward Beecher, being asked how long it took him to prepare the great sermon just preached, replied, "forty years!" It was the result of his inner life, the outgrowth of forty years' walking in unbroken inner life communion with God.

"*The Gospel is an incarnation of truth through personality.*" "The Word was made flesh and dwelt among us and we beheld His glory, full of grace and truth." The personal method is God's way of disseminating truth and life — not primarily through institutions and literature. This is readily seen when we remember the difficulty of putting unction on the printed page, and that the same written truth backed by the personality of the writer, when spoken, produces such vastly different effects. The explanation of the remarkable effects of Wesley's preaching is found herein: He spoke from *inner*

life. That always decides the measure of pure power one has. "From lip to lip and heart to heart, truth must be passed on — the Divine life in one soul to be as a torch with which to kindle it in another."

"If thou the truth would teach,
Thou thyself shouldst be true;
If another soul thou wouldst reach,
Thy soul must overflow."

Preaching is more than saying things, even though they be true. True preaching speaks out of heart, life, and experience accompanied by the Holy Ghost. It is "*the living word and not professional repetition of truth.*" A man may study Divinity as a profession like the lawyer studies law and know no more of God than the lawyer.

Who cares to hear a man preach whose life is full of inconsistencies? How can God bear witness consistently to mere intellectualities from a rotten heart? "Thou that teachest another, teachest thou not thy self?" As Dr. Hoyt puts it: "A text that has no message for the preacher has none for the hearer. He must first preach to himself if his word is to reach the reason and conscience of others. *He can only have a message in as far as he can himself experience the truth of his message.*" He must apply not only himself wholly to the text, but the text wholly to himself.

It may seem harsh, but the preacher who fails to live a victorious inner life is useless to God. An evangelist labored greatly in prayer for a revival in a run down

church. The pastor, seeing the Holy Spirit immediately poured out, and having been practically fruitless himself, abruptly dismissed the evangelist, thinking to conduct the revival and possibly get the credit himself. But he failed to remember that revivals do not come independent of the life of the leader, and as the faithful servant of God went out, the revival went out also. "Barnabas was a good man and full of the Holy Ghost," now comes the light, influence, and power in service as natural concomitants — "Much people was added to the Lord."

Life Has Its Manifestations.

What ails my boys? By the watch they cannot be still a half minute. They are always on the go. They come down the stairs like cyclones or tornadoes. Life is all. Fulness of life. Exuberant, overflowing life that cannot keep still; that must be manifested and demonstrated.

Life, spiritual as well as physical, has its manifestations. The power of Jesus was simply the expression of His victorious life:

In Him was life, then manifestations of light — "His life was the light of men." There must be life before there can be manifestations of life. There must be spiritual life before manifestations of light. Letting our light shine implies having light. Get it within, and then it cannot be hid. No manifestations (external) of spir-

itual life, light, power, influence, are evidence prima facie of absence within of life. *In Him life, then out of Him went light!* Eye single, or heart right, and the whole body full of light is ever the result. John, the Divine, expresses the same thought in other words:

"He that believes on me (with saving faith) *out of the depths of his life SHALL* flow rivers of living water."

What is the use to dodge the real issue and blame conditions? Life, in Him, could not be hid! Nor can it be if it be in us. Let us be honest. Bishop Thoburn said, "Woe unto the professing Christian unto whom no one ever comes for spiritual help." God is displeased with something in his life, and this accounts for his fruitlessness. We disclose our inner life condition when light, life, warmth, and power cease emanating from us. Is not this the why of powerless preachers and workers? Have they not neglected the life which insures the power? God's plan is to manifest the savor of His knowledge by us *in every place* His providence calls us.

Have we not failed in magnifying unduly intellectual calibre as the road to attainment in the knowledge of God? Obedience is the organ of Spiritual knowledge. Indeed, extreme intellectualism may prove a hindrance to spirituality and the acquisition of knowledge in the things of God. Paul said he received his Gospel by revelation *from heaven*. God will not bear witness to one's ministry according to his degrees, diplomas on the wall, the length of his coat, or his white cravat; but

according to his inner life. We should do our best in the providence of God to increase our fund of *useful* knowledge, but life should be our prime concern — “The life was the light.” An “audience is held and moved by the outgushing of a life.” Violations of Grammar, Rhetoric, Logic, Homiletics, and Oratory which are *involuntary* should not concern us so much as violations of life which are *voluntary* and deliberate. When unintentional slips in language occur while the full heart is outpouring and gushing forth in speech, its deep feelings, we, with Beecher, should say, “If the English language gets in my way it does not stand a half chance.” Finney’s method was good — filling the heart with his subject and then *pouring out his heart on the audience*.

Did you ever remind anyone of Jesus? “A cheerful heart maketh a glad countenance.” The features are the apparent seat of the soul. They register inner life. An evangelist testifies, “Pardon me, but there have been times in my life when my heart has been so full of the life of God that unknown parties (among them a Jew) in strange cities have accosted me and said: ‘You are a Christian, I can tell.’ ” This should not be exceptional. George Mueller discovered that his first daily duty was to get his own soul happy in God; and Dr. Jowett said, “All else was useless, unless, my soul, thou live this day close to God.”

What is the Holy Spirit now demanding of you, dear reader, in order to right inner life and best manifesta-

tions of the same? Let it go now. He waits and refuses to fill until you do. May be it is a private, personal, selfish, injurious indulgence, or some questionable practice in business life? Or faithless stewardship? Or you are resisting the call of God for some special service?

Carelessness in little details of life, pride, love of the world, etc., are clear indexes of the inner state. It can be proven "carelessness in little things is not consistent with faithfulness in anything." "Faithful in little, also in much." You may say, "I do not mean to defraud" — But a man surely intends to do what he does do. Looseness assumes tremendous moral significance and is inconsistent with life such as was in Him. We would better be so scrupulously conscientious as to be called "over conscientious." How much better is this than to be "*under-conscientious*."

A LIFE WHICH IS UNDEVIATINGLY STRAIGHT, UNCOMPROMISING, SCRUPULOUSLY CONSCIENTIOUS IN EVERY LITTLE DETAIL OF LIFE, COMES NEAR BEING THE LIFE WHICH GOD WILL MAKE A LIGHT.

Let us stop crying for the power of former times until

Our Life is as theirs: Many of us are willing to have the power men like Wesley and Finney possessed, without realizing that their measure of power was according to their entire devotedness to God, and the outcome of their inner life. O, God of Wesley and Finney! Yes,

He is the same, but where are the Wesleys and Finneys of God? Are we willing to pay the price of entire abandonment they paid? *All* deeded over to God above a reasonable estimate of actual needs—Quit claim our all, in God's favor; deed ourselves fully over to Him, and mean it. If *so*, the power of former days shall be ours, intensified.

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